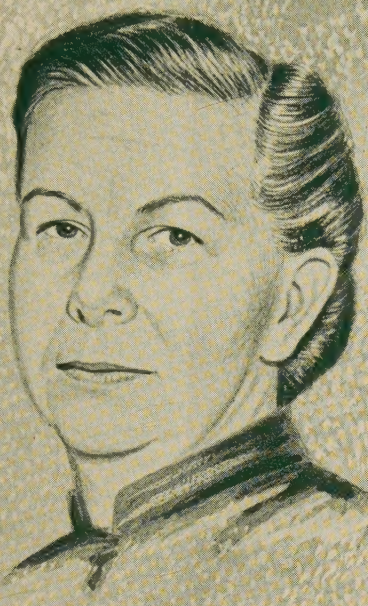
The Methodist Woman



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Recent Arrivals From—

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Brazil: **Miss Sarah Dawsey, c/o W. F. Rogers, Jr., Country Club Road, Spartanburg, South Carolina.**

Burma: **Miss Orvia Proctor, 1401 Euclid Avenue, Joplin, Missouri.**

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India: **Miss Mae Wiggin.**

Japan: **Miss Helen Boyles.**

Korea: **Miss Bessie O. Oliver (from Japan)**

Malaya: **Misses Alma Eriksen, Mabel Mitchell, Laura Schleman.**

Pakistan: **Miss Earline Hart.**

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Miss Florence Smith, 12 Young Road, Kuala Lumpur, Malaya.

OPERATION COMBINATION "O" COVER

The six women did not know they were going to be "cover girls." Our

(Continued on page 38)

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Missions at Midcentury—

WHAT NEXT?

By MARY LOU BARNWELL

WITH ever-increasing urgency came the call for missionaries and deaconesses during the Conference on Missions at Buck Hill Falls, April 19-23, 1953. As the executive secretaries presented the work of their bureaus or fields, the need for workers was a constant refrain—teachers, nurses, urban and rural community workers, administrators, workers in homes for children and young women. These and many others are needed in projects of the Woman's Division of Christian Service in twenty-eight countries around the world. More than 400 workers are needed for the existing projects. Expansion must be curtailed until more missionaries and deaconesses are available.

Workers from both departments vividly pictured the demands of changing patterns within local communities whether in West Virginia or in Japan; a hurt child's need for love and security in a place he can call home whether at David and Margaret Home in California or in the most remote village in India; the difficulties confronting young women as they leave their homes and go into large cities for employment, whether in Newport News, Virginia, or in Monrovia, Liberia; the longing for education which prepares for complete living whether at Bennett College in Greensboro, North Carolina, or Colegio Bennett in Rio de Janeiro, Brazil. In their portrayal of human needs around the world, they reiterated the need for deeply consecrated, well-trained workers to build a foundation and develop a faith upon which the church may stand, as other forces seek to undermine its message and program.

The role of the missionary in view of changing situations and emerging leadership around the world was forcefully depicted by the secretaries of Missionary Personnel with the assistance of workers from foreign and home fields. They described the role as

1. **Doing the job that needs to be done and pioneering in ways to meet needs.**
2. **Being sensitive to the needs of people and practicing flexibility in developing the work. The big job is to develop leadership, not to "put on a program."**
3. **Working in fellowship with others; identifying himself with the people with whom he works.**
4. **Learning and sharing the riches of Christ; bringing people into the fellowship of the church.**
5. **Interpreting the message of Christ; witnessing to the Gospel.**

It was pointed out that the acceptance of such responsibility takes a person who is spiritually compelled, who has a faith seeking expression, who is religiously literate, who is sensitive to the needs of others and has a good, quick mind, one who is emotionally stable and physically strong, who has a sense of humor and a wide range of skills.

So great was the concern for recruitment that the conference adopted the following summons:

The Woman's Division of Christian Service is facing a crisis in personnel. What is done in securing new missionaries and deaconesses during the next five years will determine the future of our work.

There has been revealed here the tragic shortage of workers today. The large number of retirements within the next few years means that the situation will become *critical* unless remedied on a large scale.

A normal increase in the number of candidates will not be sufficient; we must double or triple the number we have secured each year.

THEREFORE:

We call the members of the Conference on Missions to prayer.

We summon them to action . . . to carry back to their conferences the urgency of the need for missionaries and deaconesses.

We call upon the staffs of all the divisions of the Board of Missions to begin planning jointly for major action that will utilize the resources of The Methodist Church.

Miss Marie Church, formerly of Ewha College, Seoul, Korea, on pre-retirement furlough; and Miss Bessie Hollows, formerly of Shanghai, China, now assisting in the treasurer's office of the Woman's Division.

The president of the Woman's Division of Christian Service was requested to send a letter to the Council of Bishops enclosing a copy of the resolution and asking the help of the bishops in planning an effective campaign for recruitment throughout The Methodist Church. The letter was sent to the Council of Bishops meeting in Omaha, Nebraska, the week of April 26. It was followed by an individual letter to each bishop in which he was given the names of all the women from his area who had attended the Conference on Missions. He was told that these women would be available to speak on "Missions at Midcentury" and to serve as resource leaders on the need for missionaries and deaconesses.

It is expected that there will be many opportunities for the delegates to impart the information and inspiration received in the conference. In conference, district, and local meetings, they should be used to "tell the story" of the work of the Woman's Division and the need for workers. Every channel for getting this information to the young people should be utilized, for therein lies the answer to the greatest need.

The Woman's Division has accepted the responsibility for a program of missions around the world. It maintains several hundred institutions so that the power and love of Christ may be made known to all the world. The future depends upon what happens now!

Youth in Puerto Rico

By RUTH ANNALINE SMITH

Miss Auracelia Parrilla, one of the five girls who lived and studied at Robinson School, while taking the teachers' Normal Course at the university. She taught last year in the new school on St. Croix with Miss Cruz

PUERTO RICO! Land of Hopeful Youth! When I returned from a visit there, someone casually asked, "What impressed you most?" Quickly I could answer, "The hope of the young people." Someone suggested, "You mean the hope of getting the next plane to New York?"

Too many of us have had that opinion. True, when we view the slums, the inadequate medical facilities, and the many, many children unable to attend school because of inadequate facilities, the difficulties seem insurmountable. But when talking with the students, the problems seem like mountains which will be scaled if given time.

I met with the Protestant student group at the University of Puerto Rico, visited with the students at Polytechnic Institute at San German, talked with the student nurses at the Presbyterian Hospital Training School, and discussed church-related vocations with the seminary students at San Juan.

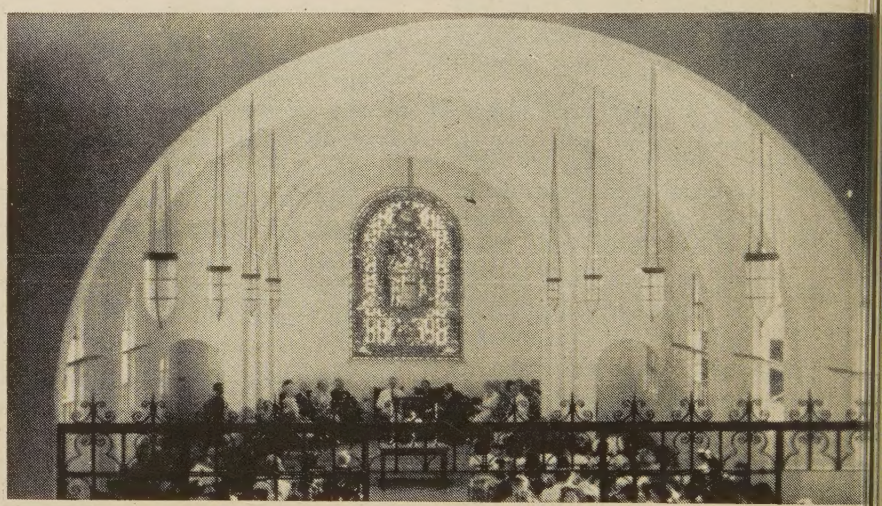
Everywhere I found students eager to serve their people. Many planned to become teachers. Some were going to participate in the plan at the university whereby they can get training while doing social welfare work. Outside a classroom at Polytech, I talked informally with a group of young men. Four were pre-med, one was a business major, two were pre-law. "Our country needs professional and well-trained men," one of the fellows commented. Nurses spoke of the various opportunities in many fields of service. The seminary students wanted to know where and how young people could get adaquate training for church-related vocations, and many were surprised at the opportunities offered by the church. It was good to tell them of our plan to help young girls receive special training.[1]

At the service at Annual Conference when Bishop Fred P. Corson consecrated Miss Nancy Moyer, a teacher at Robinson School, as a deaconess, and ordained twelve Puerto Rican young men, a number of young people went to the altar to dedicate themselves for full-time church-related vocations. Interests in the ministry, nursing, secretarial work, home economics, and teaching were represented.

However, it was a comment on the Consecration Service that seemed to echo their hope. One person said, "The service was lovely. But who do you suppose will be the first Puerto Rican girl consecrated as a deaconess? We must work on that!"

Oh, I only scratched the surface in beginning to know something of the hopes of the young people for their island and their church. It will mean long, hard jobs. And many, many more are needed to help. But I do know one thing—I liked the glimpse of a better Puerto Rico and a greater church that I was able to view through the dreams of some of the youth.

[1] See article, "New Religious Program at George O. Robinson School," page 19, July–August, 1951.



Chapel at the George O. Robinson School

Miss Pauline Cruz, who did the same thing as Miss Parrilla. See story, page 9 of the June, 1952, issue

Dr. Luke—

Pioneer Physician

By KEZIA MUNSON

Methodist Information

Dr. Jaya Luke

ON THE jungle district of Sironcha, India, no name is better known than that of uke. For twenty-five years Dr. aya Luke has been striding hrough the dark aisles of the forest ollowed by bearers with luggage, r riding in ox-drawn springless ountry carts, or perhaps in a rimitive boat on the broad waters f the Godavari, Phanhita, or ndravati Rivers, healing the sick, reaching the gospel of Christ, ettling quarrels, and advising the eople.

Dr. Jaya's father, Rev. Benjamin uke, who died thirty years ago, as a minister of The Methodist hurch. Her mother was and is oday a woman of great spiritual ower. Both father and mother ere famine orphans—separated om their families, and without ny knowledge of their caste or istory—who had grown up in an rphanage in Kolar.

Jaya which is the word for *vic-ry* was a baby when her young ther and mother accepted the ppointment in the Sironcha Dis-ict. The desperate need of the omen and children so impressed aya as a young girl that she de-rmined to spend her life as a octor in her home village and sur-unding settlements.

At the time of her father's death, Jaya was a student in the Stanley Girls' High School in Hyderabad. She finished high school and then entered Vellore Medical College in Madras. After her graduation from Vellore in 1925, Jaya Luke returned to Sironcha where she served until last December when she came to the United States for a year of study at the Woman's Hospital in Philadelphia, specializing in obstetrics.

Sironcha is considered the most isolated area in India. Here Dr. Jaya conducts a twenty-six-bed hospital plus six dispensaries in outlying villages where the prevalent ailments of sore eyes, chronic sores, and skin diseases are treated.

Those who knew Benjamin Luke often remark, "Jaya is her father's daughter." She has his efficiency, his organizing ability, and his practical common sense. Her reports are unembellished statements of work done. In a recent report she said, "We go on quietly with our daily routine."

Public service is her daily routine. Physician, judge, and lay preacher, this wonderful leader has been credited by Christians with holding the community together. Often she has had to assume responsibility for the district schools and evangelistic work.

Highly respected by the government medical and education officers, she cooperates fully with them. She represents the women as well as the Christian community on the Local Government Board, and has been chairman of the committee charged with the enforcement of the compulsory education law for her district.

Dr. Jaya's greatest joy seems to be in her maternity and child welfare work. She has great sympathy for the much-maligned and badly-treated childless wife, and is very happy when she can help her.

The climax of the year's work comes with the Baby Show held at the beginning of the District Conference each year. The five best babies from each of the Village Health Centers, with others from Sironcha, are shown and examined. The proud parents do not seem to mind walking many miles along the jungle paths to show their babies. A midday meal is provided for the parents, and each baby is given a garment. The winning baby receives a medal, and the parents a special prize. These Baby Shows afford an opportunity for child-care training, and have done much to make the whole district "Better Baby" conscious.

One wonders where Dr. Luke gets the strength to accomplish so much, but her explanation is simple. "I am a Christian, and my strength comes from the Eternal Father. I became a Christian because of the devoted life of a certain missionary in the Stanley Girls' High School."

How far one's example extends! That missionary herself probably owes her conversion and her call to service to some person, perhaps a pastor, perhaps a humble layman in her childhood home in Michigan. Someone there who lived a godly, consecrated life is influencing thousands today in India.

This is the first of a series of articles on graduates of schools under the Woman's Division of Christian Service.

Workers Needed

By CATHERINE PARHAM

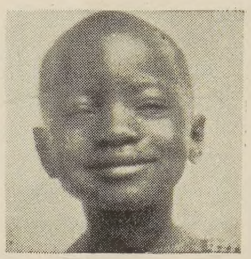
Talk Given at the Conference on Missions

"MISSIONS' greatest problem in the Congo is the mountain of opportunities open to us." For forty years our church has been working with other Protestant missions to bring people in the Congo to a new birth. Now they are awake. Our hospitals are overcrowded and our churches are overcrowded. To meet this problem, we must have more workers to train African leaders, nurses, teachers, preachers, and social workers. Training African leaders is not a new idea. It has been going on since the work started. But it takes more than one generation to produce enough leaders to meet the needs facing us today.

Need for Nurses

Our medical work is in the rural areas. It centers around four hospitals, four leper colonies, prenatal clinics and baby clinics, out-village dispensary and public health work. So far there are only seven nurses. They help with the program of nurse training, conduct clinics, and do public health work. At our Field Committee meeting in December when we discussed the various phases of the Strategy Conference, the African members of the committee urged that our hospitals take time to heal the patients as *individuals*. With multitudes thronging around that is not easy. But it is essential. We must have more workers.

The Field Committee recommended that a comprehensive Bible course be included in the nurse training studies and a course



in personal evangelism. The unanimous feeling of the members of the Field Committee was that the test of every job is the contribution it makes in changing lives, as well as healing bodies.

Need for Teachers

Let me illustrate the need for educational workers by telling of two situations; one, in the rural area, and one in the city.

Miss Tove Jensen, one of our nurses at Kapanga, wanted to begin nurse training with girls in her district. She let it be known that the program of nurse training would include girls. Most of the hospital nurses in the Congo are men. Miss Jensen was so pleased when an attractive young woman applied for a place in the classes. She appeared to be capable and enthusiastic. Miss Jensen asked how much schooling she had had. The young woman replied that she could not read nor write.

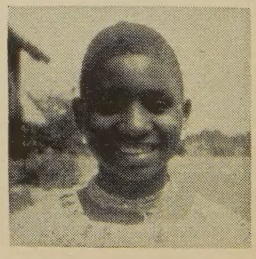
Even though our schools have been open to girls all these years, few of them have availed themselves of the opportunities. It is going to take special workers with girls to get them—someone who can spend twenty-four hours a day making a home for the girls so they can be released from the heavy farming program. We have ten mission stations in the Congo. The Woman's Division of Christian Service has such a home in only four of these stations.

When we went to Elisabethville in 1946, it was to do Social Evangelistic work. We were advised to move slowly in setting up a program, so that the greatest needs could be met first. Elisabethville then was a city of 40,000 people. The Woman's Division of Christian Service gave the money for a woman's building and we were fortunate in securing a contractor who built two large classrooms and a model house.

We started classes with the women of the church—reading classes, and classes in sewing, knitting and homemaking. With the girls in school we had sewing classes and Girl Scouting. The women came in great numbers. But soon the African leaders came to us with word from the group. The classes with the women were good, but what they really wanted was education for their girls. We told them that the girls were enrolled in the station school. The school had an enrollment of 1,000, but only sixty were girls! This plea was so insistent that a year later, in 1947, we took the girls out of the boys' classes and began classes for them alone. This year we have enrolled more than 700 girls. This story could be repeated in the other three industrial centers where the Division of World Missions is now operating or is planning to develop new work.

The African Teacher

Our educational workers have to supervise kindergarten and elementary school, and do teacher-training. The African teacher fills a very important part in the life of the African Christian community. She not only teaches the ordinary school subjects as we have



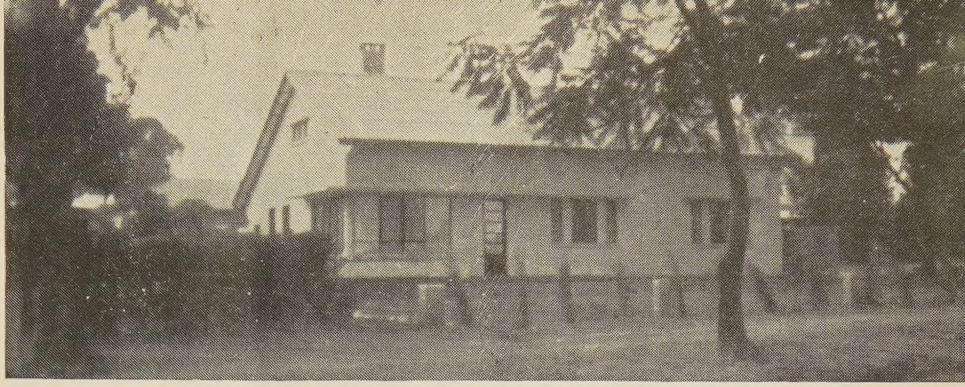
em in our schools, but she is the acher of religious education, for ch child has a half hour of reli- on every day. In the lower ades the children have graded ble lessons three days a week, techism two days a week, and a oup worship service one day a eek. In the higher grades the ble lessons are continued, and the techism periods give way to asses in church history and a time r Youth Fellowship work.

It is the African teacher who has rticular concern for the stand- ds in her class. Recently the stor in Elisabethville made each acher a steward in the church, th special responsibility for lead- g her pupils into a personal com- itment to Christ, into church embership, and into continued owth in the Christian life. This one of the ways in which we are eaking down the multitude into nall groups, with someone as- gned to give personal attention the individual. It also serves to epen the spiritual life of the acher, and ties her into the church a vital way. All of our women achers—fifteen of them in Elisa- thville—are regular tithers.

Another duty of the African acher is to instruct her class in wing, knitting, housekeeping, and rdening. The school program re- uires that one hour a day be spent doing these practical things. Our acher-training program is still in s infancy. But when I tell you at in Elisabethville, now a city 120,000, there is a place for only ne-third of the children who live ere, you can see how great is the eed.

The Woman's Division of Chris- an Service is building a dormitory Elisabethville for the girls who e taking the teacher-training urses. This new building is next oor to the teacherage, and has a ace for two missionaries and fifty rls.

We know that we are pressing e girls into teaching with very tle preparation, but you can see e advantage when you understand at most African girls are married



Woman's Division residence for missionaries and workers, Elisabethville, Belgian Congo

by the time they are thirteen. By giving a girl an opportunity to teach for two years we have helped to delay her marriage. And the girls are willing to do this, for they realize that the teaching experience makes them better homemakers and Christian mothers.

Social Evangelist Worker

The cities of the Congo are probably our most urgent frontiers today. In the early years, most of our work was in the interior. In fact, the major part of all Protestant work was in the Bush, and the Catholic work was mainly in the towns.

Now, with the rapid industrialization of the country, the cities are drawing their man power from the rural areas. That means that the Protestant families are moving into places where the only established work is Catholic. In Elisabethville, the Catholics have wonderful school equipment, playgrounds, social centers, and a football stadium. When an African family moves to town, it leaves the environment of its social fabric. In coming to the city, the family needs the church, the school, and social center to help make a stable foothold for a new start. Our church in Elisabethville has been organized for some years to help the people make this adjustment. Today most of the young people in our school come from Christian homes.

Now our newly established social center is providing classes for the men and women, a bookstore, library, recreation, Boy Scouting and Girl Scouting. But there is need now for centers throughout the city. The government has given us land on which to build four more kindergartens and primary schools. These buildings and these lots should be used after school hours by social workers for teaching home economics classes, classes in washing and mending clothes, in cooking and sewing, and the three R's.

Elisabethville is the only Congo city where we have a social center. The Division of World Missions is opening work in three other cities in the near future, and we want to accept the invitation to open the women's work at the same time. The only thing that keeps us from doing it is the lack of workers. "The harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest."

In Memoriam

You whom we love have changed your membership
To the Church triumphant of the living God.
With "an innumerable company of angels,"
You walk today—and where your feet have trod
We place our feet—we follow where you lead:
Onward and ever upward till at last
We, too, shall join the white-robed heavenly throng
With all earth's suffering and sorrow past.
We miss you sadly in our temporal church.
You labored well and faithfully and long,
And often in the silence we can hear
Your voices lift in prayer and joyous song,
Echoing backward from the heavenly land
To bid us Godspeed on the way we go.
"Eye hath not seen, nor ear heard,"
But you are safe and glad today, we know.

—Grace Noll Crowell

The Newcomer and the Church

By FREDERICK A. SHIPPEY

At the Conference on Missions at Buck Hill Falls in April, Dr. Frederick A. Shippey gave a paper on "The Newcomers and the Church." It was so splendid and presented such a challenge to us all that a resumé of it is given here. As stated in the article, there are implications for our work which should be seriously considered.—H. Dorcas Hall, *Executive Secretary, Section of Education and Cultivation*

CHANGE is all around us. New houses are springing up in the countryside and farms and estates no longer exist. They have been divided to satisfy the demand for building lots. The decentralization of industry, the reclamation of desert land, and the establishment of atomic plants have helped put on wheels one American out of six. The pursuit of employment, the search for a better climate, or the following of relatives and friends explain in part the moving of millions.

Just think of it! Twenty-five and one-half million persons live in a different house this year than last. The enormity of this mass migration can be described in simple terms. It is as though all the people of New England plus the people of New Jersey and Pennsylvania loaded their household goods on vans and moved away. Or from another point of view, it is as though the people of one hundred communities the size of Omaha (252,000), Nebraska, decided to shift to other homes. Of the twenty-five and one-half million who migrated last year, seven out of eight are dwellers in the city or the suburban fringe. The south and midwest report the greatest mobility.

To sum up the situation in the United States, one might say that it now has the largest population in its history! There are more villages, towns, and cities than ever and 90 per cent are growing! There are more children than ever! There are more housewives than ever reported before! Newcomers are numerous everywhere and are trying to adjust to life in new neighborhoods or communities. These uprooted people are away from familiar surroundings. They are eager to assume a familiar role if someone only will help them.

Some of the implications for religion are apparent. New houses are built by an entire street or an acre at a time. A great many new residents have found a school and a shopping center nearby but no church. Hundreds of thousands of relocated Americans find this condition. In response to this need, 771 new Methodist churches were built during the past four years. New congregations were organized, housed in temporary facilities, and provided with ministers. There are fifty-two communities right now where new Methodist churches are needed.

The government has listed 150 emergency defense areas that are critical in terms of labor shortages, lack of housing, hospitals, schools, recreational and welfare services. Thousands of people are jammed together in enormous trailer camps, barracks, and other temporary housing projects. Nearly all the workers are Protestants and 75 per cent are family men.

These are regular people with normal religious needs. Experimentation with a trailer ministry has brought interesting results. New churches are being organized from the doorway of a trailer. These units develop into thriving, self-sufficient congregations. Such a mobile ministry is an example of taking religion to the people.

Another facet of the problem is where strangers are coming into old residential sections. Old houses have been converted into flats and utility apartments. What is being done for these people? From 2,000 to 40,000 newcomers have settled in old communities like these, and only one out of fifteen has been reached by Methodism! This is not enough!

What about the implications for the Woman's Society of Christian Service? There are more women between the ages of twenty-five and fifty-four years now than at any time in the history of the nation. This group totals thirty-one and one-half million individuals according to the 1950 census. Every fifth female in the United States is found in this age group. They live all over the nation; but the largest numbers are east of the Rocky Mountains. Seven out of eight adult women reside here. Twenty-one and one-half million women live in the city, while six million more make their homes in the suburban fringe. The remaining four million are on farms. This means, among other things, that the urban and suburban opportunities should receive attention now.

There are more families in the United States than at any previous time. Thirty-nine million were reported in 1950.

Can we match the hour with a program BIG enough?

Can we match the hour with a program PERSONAL enough?

Can we match the hour with a program INTEGRATED enough?

This program of ministry to newcomers is everybody's business. Newcomers mean change. Change means adaptations in business, schools, churches, and in almost every other phase of community life. Is the Church ready to cut new paths? Do we really want to serve the present age? If so, it will be necessary to do some *new* thinking. Where do *you* stand in this picture?

Opportunities in Malaya

By ROBERT F. LUNDY

oman's Society of Christian Service, Geylang School, Singapore, Malaya

WHEN we first came to Klang, our Chinese members were on the fringes r the most part, so far as their terest and activity went. But nce last June, we have noted a markable awakening and an upirge in spiritual vitality among iem. We think of Mrs. Lee Sim eng, our new president of the oman's Society of Christian Serve, a charming woman representing riental beauty at its best, who ves next door to our church but ho is a great deal closer to it than ie was in 1950. Then there is Mr. eh Boon Kiat, a successful busiessman in Port Swettenham, who growing rapidly in churchmanip and is our new church treasrer. And just last week a brandew Christian, Fong Kwock Leong, ter finishing his high-school caer with flying colors, told us he as heard the call to preach and is nxious to begin his preparation.

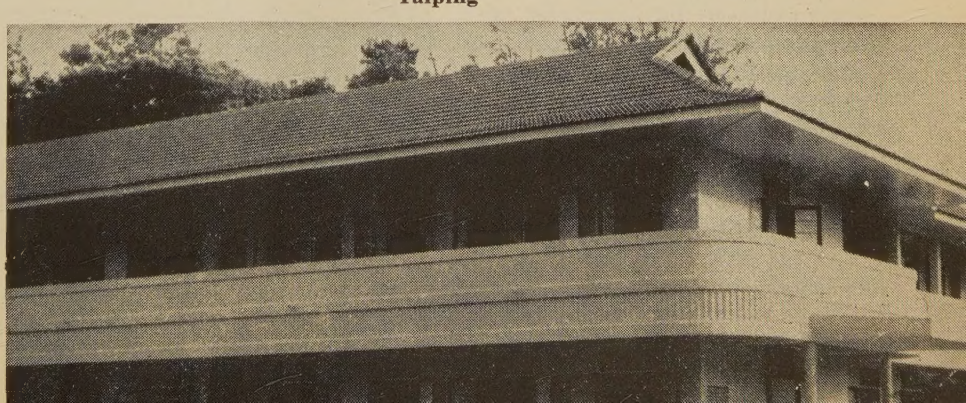
Alongside this must be placed e continued loyalty and devotion our Tamil constituency. The rm "Tamil" covers most of the eople in Malaya who come from ndia and Ceylon. Our part of the ountry, because of its industrial nportance, has attracted a larger ercentage from Southern Asia an any other section of the Peninsula. True, there is a superiority complex among many Ceylonese, which prevents marriage with Indians in most cases; but we find that usually these two groups work well together in the church. There is the Chakko family, Syrian Christians from Travancore who can trace their spiritual genealogy much farther back than we can. The Ponniahs—he is Indian and she is Chinese—are among our best leaders. He is a local preacher and our church-school superintendent; their four children are growing up in a wholesome family situation such as is found in few homes. And we would not forget the Benjamins, a Singhalese-Indian combination. Christopher takes our quarterly conference minutes and keeps the books, while Kathleen—although she has four children, too—teaches the large kindergarten class at our girls' school. These families, like several others in Klang, have found happiness in spite of general opposition which arose at the time of their marriages.

The past year has seen definite improvement in the struggle of Malaya against the communist jungle bandits. It now seems to us that peace may come to this country as soon as it comes in Korea and Indo-China. Instead of paralyzing the people with fear and the economy with ruin, the bandits are now being paralyzed in just those ways. The government has the offensive now. In large measure, law and order have been restored. A better spirit of cooperation has been developed among the people and this has resulted from vigorous leadership at the top. Newspaper reports these days are encouraging—in marked contrast to the situation existing when we first came. There is a greater feeling of freedom to go about our work.

This feeling of freedom has extended to the political life of Malaya, too. It may take several years yet, but Malaya is progressing toward independence. It will be an amalgamation of all of us who are Malayans—not just a product of the Malay people—and we believe it will come without bloodshed, as it did in Ceylon and Burma. But for quite a time to come, the westerner has a place to fill here.

This is peculiarly true in the church. Are we doing what we thought we would be doing? Yes and no. The role of the missionary is changing and must change even more. Nearly all our boys' schools in Malayan Methodism now have Asian principals, and the girls' schools are moving in that direction. There are a number of capable Chinese and Indian pastors who are almost ready for assignment to English-speaking churches. The missionary "Tuan" (Malay for "mogul") is a rare article these days. Leadership in our Annual Conference, even in the thirty-six months we have been here, is increasingly Asian. There is still much for all of us to do and we find that we spread ourselves much too thinly—but we work among very responsive people and the future is as bright as tomorrow morning's sun!

Hostel for Malay girls in connection with the Lady Treacher Girls' School, Taiping



Doris Hess

Filipina mothers reading about free medical care in memory of the pioneer medical missionary

Dr. Rebecca—

Pioneer Extraordinary

By DORIS HESS

LIVING memorials today honor the memory of the pioneer woman doctor to the Philippines—Dr. Rebecca Parrish.

When news of her death came to the islands in August, 1952, immediate plans were made to honor her life through the established medical work. Mary Johnston Hospital, a former maternity center started by Dr. Parrish in 1908, took the lead. In the midst of plans for an anniversary celebration, the hospital staff revised the schedule and arranged for a special memorial service. An atmosphere of festivity changed overnight to one of thankfulness for the life of the doctor who made possible this leading hospital of the Philippines.

But the greatest tribute came with the dedication of the obstetrical floor as the "Rebecca Parrish Pavilion." A fund campaign for additional equipment for this wing (originally designed to honor the living Dr. Parrish) had been underway for several weeks. When news came of her passing, the pavilion became the "living tribute" to the doctor, and among the many contributors were Filipinos who affectionately call themselves "Dr. Parrish's children."

Within the pavilion are the complete facilities for maternity cases and care of mothers. And the latest addition, made at the time of dedication, is the "Father's Waiting Room." Nearby on the wall hangs the plaque which shows Mary Johnston's appreciation of the late missionary-doctor:

REBECCA PARRISH PAVILION
IN APPRECIATION OF HER YEARS
OF SACRIFICIAL SERVICE FOR
MOTHERS AND BABIES OF
THE PHILIPPINES

Across the city of Manila in another slum and business section, the locality of the Methodist Social Center, another memorial points to Dr. Parrish's prestige. This tribute is a medical clinic now named the "Rebecca Parrish Memorial Clinic." It serves indigent mothers and children of the surrounding neighborhood, under the guidance and care of the Philippine Medical Women's Association.

For over two years this clinic has been a part of the varied program and services of the Social Center. Medical care is given free to those in need by the women physicians of the association. Many of these doctors were former students of Dr. Parrish.

This group, feeling it had a great debt to pay to the late doctor, rededicated their clinic to her memory. A sign in front of the center grounds invites the mothers to come in for help.

The full story of Dr. Parrish's work in the Philippines can best be told by one with whom she lived for many years. The following tribute comes from Miss Mary Deam, now of Gary, Indiana, who until her retirement this past year served for thirty-three years as business manager of Mary Johnston Hospital:

"Forty-five years ago the Philippines to most Americans was just a far distant country that the United States had taken under its wings. But to Dr. Rebecca Parrish it meant a land needing the healing ministry of the Great Physician.

"Early in her life, Rebecca Parrish had felt the call to full-time Christian service. She wanted to be a doctor and this meant years of sacrificial endeavor, for medical training required money and effort. Her father and mother had died leaving her the care of a family of brothers and sisters. Unwavering determination and constant faith finally brought results. In November, 1906, she arrived in the Philippines.

"Dr. Parrish gave unstintingly of her physical, mental, and spiritual strength, finding that her first great task was to overcome the superstitious prejudices of the people against hospitals. She began visiting in the homes. There was a great need for the proper care of expectant mothers and that mothers realize the importance of learning to care for their babies.

"The second year after Dr. Parrish's arrival, an American nurse came to assist her in the work. Through the years other splendid missionary nurses labored by her side to make the work a success.

"A generous gentleman, Mr. D. B. Johnston, of St. Paul, Minnesota, contributed the first money that made possible the building of a hospital, and to it was given the name of his wife, Mary Johnston. In these early years this was the only women's and children's hospital in Manila.

"In 1911 the first class of six nurses was graduated. Through the years the School of Nursing has stood for the development of Chris-

Women doctors and civic leaders who participated in the dedication of the clinic to honor Dr. Parrish at the Methodist Social Center

Madaleine Klepper

ian womanhood, maintaining that uch comes first and that nursing is ounded upon fine character. The reat desire has always been to lead very student in training in the true pirit of service. Today Mary ohnston School of Nursing stands s its own tribute to such instruc- ion for it is a leading nursing enter, both scholastically and spir- tually.

"After twenty-seven years of plendid service, subject to call all ours of the day and night, time egan to tell on Dr. Rebecca's (as he people loved to call her) physi- al strength. In 1933 she returned o her home in Indianapolis to re- ire. As evidence that 'her name nd her life have been forever en- raved in letters of gold in the earts of all who knew and loved er,' she received a citation in 1950. President Quirino of the Philippine Republic, in presenting this Award f Merit said:

"The blessings of health and social welfare, which the Philippines enjoy oday, have been inspired by the pio- neering effort of the sincere and de- ermined American missionary doctor, Rebecca Parrish, who came a long way cross the sea bringing Christian love, ealing, enlightenment, and a better vay of life."

The Philippines Unit

World Federation of Methodist Women

ON NOVEMBER 17, 1952, the National Woman's Society of Christian Service came into being as the official organization for women of the church in the Philippines. The Society represents more than 6,000 members previously enrolled in local and district societies in three annual conferences—Northern, Northwest, and Philippines.

The thirty-six delegates from twelve districts approved a constitution and by-laws and signed the document as charter representatives of the National Assembly. The National Woman's Society is now the coordinating and cooperating body of the annual conferences with the district and local groups. Its president will be official representative to the Central Conference, principal governing branch of the church at its next meeting in 1956. The Society is a unit of the World Federation of Methodist Women.

Purposes and principles of the Society are patterned after those of the Woman's Society of Christian Service in the United States. The vision and planning for such a united body is the result of fifty years of service by both nationals and missionaries, working side by side in women's work in the Philippines.

Miss Margaret Billingsley, executive secretary for Japan, Korea, and the Philippines, attended the first meeting of the executive committee. She reported:

I have never seen groups in America conduct a better meeting or accomplish more.

These women undertake tasks which they can complete and as Mrs. Valencia said, "We do such simple things, but they are the things which the women can do." Personally, I don't think they are all so simple. One plan is to send a missionary to Okinawa.

Under Mrs. Valencia's leadership they have organized the Ministers' Wives' Association. The readers of THE METHODIST WOMAN *might be interested in their goals:*

I. PURPOSE:

1. **To unite all the ministers' wives of the church in Christian loving service in the home, church, and community.**
2. **To foster closer relationship among the pastors' wives.**
3. **To seek and to help and give aid to any needy pastors' family, spiritually and materially.**
4. **To be a model in cleanliness and humbleness of life to our people.**

II. GOALS:

1. **Parsonages a model**
   - **a. Cleanliness and neatness and orderliness.**
   - **b. Provide plants or have gardens. (Ornamental and vegetable)**
   - **c. Provide sanitary toilets.**
2. **Family Altar or Prayer**
   - **a. Have a family altar in the home.**
   - **b. Prayer overcomes trials and temptations.**
   - **c. Prayer leads us to mold our Christian life and character.**
   - **d. Prayer leads us to be successful in our life-career.**
   - **e. Pray for the work of our husbands.**

(*Continued on page 38*)

Officers of the National Woman's Society of Christian Service in the Philippines standing by the emblem in Central Church, Manila. *Left to right:* Mrs. Jose L. Valencia, president; Miss Saturnina Lara, promotional secretary; Miss Prudencia Fabro, treasurer; and Mrs. Manuela Padolina, corresponding secretary

At Even Time

By MABEL M. METZGER

HOMES FOR RETIRED WORKERS

Bancroft Taylor Rest Home, Ocean Grove, New Jersey; Robincroft Rest Home, Pasadena, California; Thoburn Terrace, Alhambra, California. These three homes are caring for 150; with about 150 still on the waiting list.

THERE is a beautiful hymn with this line, "At even time it shall be light." What is more beautiful than a sunset from some mountain slope? So is the sunset of a life that has been lived in useful service.

Robincroft, the home for retired workers in Pasadena, California, is known as The Castle, because the plans for the original house were copied from a castle, and it is set on a hill. We know that princesses live in castles and the members of our family are "Daughters of the King."

No one courts the idea of growing old, especially deaconesses and missionaries who have lived such full lives. Our women have learned the art of growing old gracefully, growing old victoriously. "It is not gray locks, but gray looks that make one old." Someone asked one of our ninety-year-olds what she did to keep herself so young. With a twinkle in her eye, she said, "My dear, I give all my time to it." And then went on to say, "It is good companionship, good food, plenty of sleep, and a clear conscience."

There is a bright side to growing old. The old-fashioned idea of sitting in a chimney corner, wearing a lace cap, does not appeal to our group. They are busy people. "To be happy—keep busy." Perhaps that is our secret. Someone said we should call Robincroft a Rush Home in place of a rest home!

One of the major issues discussed at the Conference on Social Problems of the Aging—called by the government last year—was the therapeutic value of something to do. Older people were advised to take up the paintbrush, write poetry, grow a garden, engage in hobbies. Members of the Robincroft family do all these things and more for they have many outside activities which include church groups, women's clubs, all sorts of civic activities, and a speaking bureau. Then, too, our women keep busy helping about the house. Among other things, they serve as afternoon hostesses and assume dining-room duties. To them "giving is living," and they share their meager sums—giving to such things as the Goat-Heifer project and World Communion.

Retirement certainly does not mean a rocking-chair existence. It does offer many opportunities to engage in activities and interests which were impossible during working years. "At even time it shall be light." The leisure years can be as glowing as an evening sunset and just as full of quiet beauty and restfulness, giving a sense of peace and security. Strange, isn't it, everybody wants to live long but no one wants to grow old? In the lives of these handmaidens of the Lord there is an afterglow that reflects beauty, affording refreshment to all who know them. They have been well-diggers in the deserts of life. Their work lives on long after they retire. We really cannot comprehend the scope of work done by this one group. The number of service years of the sixty-five deaconesses and missionaries living at Robincroft totals over 1,600—many have given over forty years.

The call letters of one of our radio stations in Pasadena stand for the phrase, *where sunshine spends the winter*. No doubt, our geographic location is the greatest attraction. Our warm climate, our perpetual springtime, our ocean and desert, our mountains and valleys have an unusual pull to aging groups.

Next to God, perhaps, home is the most satisfying word in the English language. I cannot tell you of the great satisfaction it is for our women to unpack and live with their things. Each room reflects the individual's interests. At a glance, you are able to see from which country or which part of the United States the worker has come. We think it is most gracious for the Woman's Division to provide such comfortable homes. We want to express our thanks publicly for the new unit, Metzger Hall. The speedy completion of the beautiful and serviceable accommodations far surpassed our expectations.

Left to right: **Misses Doris Cary, Africa; Elinor Umezawa, Los Angeles; Mary Evans, formerly of the Philippines; Mabel Metzger, director of Robincroft. A little buzz session at the Conference on Missions, Buck Hill Falls**

Methodist Prints

A Call From National College

By DR. LEWIS B. CARPENTER, *President*

THERE is an urgent need for workers throughout The Methodist Church. The recent mobility of peoples has greatly increased the need for trained leadership in churches and social-religious agencies. It has meant that new communities have developed almost overnight and that changing situations have arisen around the existing churches. As a result, those charged with the responsibility for finding workers in the churches are meeting constantly with the response that there is no one to recommend. This spring, National College has had to answer many pleas for trained workers with the reply that no one was available. To supply this increasing demand, those working with young people must feel the responsibility of encouraging them to commit their lives to Christian service and to become well-prepared for a church-centered vocation.

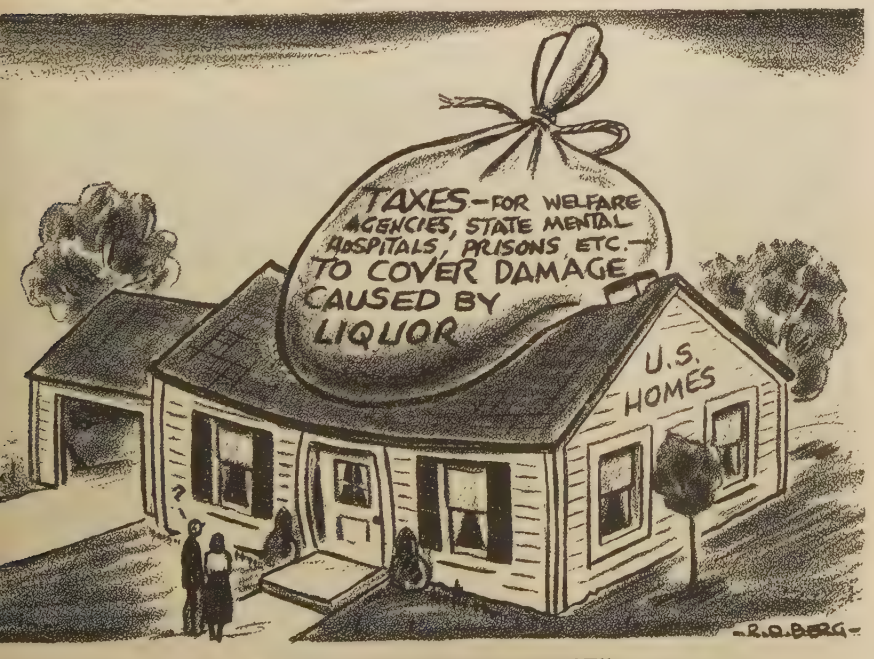
National College for Christian Workers, located in the heart of America, in Kansas City, Missouri, has one of the finest equipped small campuses of any denominational school. According to a recent survey by an outside agency, National College has a strong corps of well-trained faculty members, an unusually fine library, a high student morale, a well-situated campus with access to many cultural opportunities in greater Kansas City, and an opportunity to use Kansas City churches and social agencies as a laboratory for training. *This same report showed that National College's largest unmet need was the loyal support of its clientele in directing students to its campus.*

National College is the only four-year college in the United States wholly supported by the Woman's Division of Christian Service. Each member of the local Woman's Society of Christian Service has a share in its development. Each member should accept the opportunity of serving as a representative of the college that is wholly dependent upon her, and interpret its program to the church and the young people.

National College trains young women as directors of religious education, pastors' assistants, church secretaries, conference youth directors, settlement house workers, nursery school workers, rural workers, and YWCA secretaries. Some of its students go into graduate school and prepare for missionary work. Of the young women going into full-time work, many are commissioned deaconesses, and National College has trained a large percentage of the deaconesses serving our church.

Since it is a college for women, girls find their training an ideal background for the responsibility of homemaking and for part-time service in the local community. A well-rounded social life, in which young men from many neighboring educational institutions participate, gives to the students the advantages of a larger community for social and cultural contacts.

Will you, as a member of the Woman's Society of Christian Service, help find that girl whose life would be enriched by training at National College? We count upon you.



"THIS ONE'S ON THE HOUSE"

A Quote From *The Voice*

When we see the disintegrating influence of the use of alcoholic beverages in broken homes, public disorder, inefficiency in industry, and the decrease in human welfare, we are shocked out of our inertia and indifference. Because of our special concern in human relations, in respect for personality, in Christian stewardship, we shall bend every effort to eliminate the alcohol culture pattern from our homes and communities. To this end we of the Woman's Society of Christian Service hope to work with the Board of Temperance in promoting total abstinence, in spreading alcohol education, and in awakening a consciousness of responsibility for personal commitment on the part of every individual.

—MRS. J. FOUNT TILLMAN,
Chairman, Department of Christian Social Relations and Local Church Activities

Action in Austin

Huston-Tillotson Merger

By MURIEL DAY

"ONE plus one friend," said Emerson, "is not two, but four or eight or even more." While he was referring to individuals, the same might be said of institutions. At any rate, this has been the earnest hope of those who have worked to consummate the merger of Samuel Huston and Tillotson Colleges. These two senior colleges have operated less than a mile apart in Austin, Texas—the one under The Methodist Church and the other under the Congregational Church.

The merger became official on September 1, 1952, and under the leadership of Dr. Matthew S. Davage the union has gone steadily forward. The Woman's Division of Christian Service has an important stake in this venture, through its support of Eliza Dee Hall as a dormitory for women students and its maintenance of the home economics department.

The first meeting of the Board of Trustees held on the Tillotson campus April 27, 28, 1953, was a historic occasion. Of the initial membership of twenty, the Woman's Division is represented by Mrs. C. A. Barr, Mrs. O. B. Coe, and this reporter. The two days of the meeting were filled with activities when the Board members were shown Texas hospitality. The first morning, the Mary E. Branch Auditorium was almost filled with the 800 students who gathered to greet the trustees and to present a program of music by the orchestra and the *a cappella* choir. Dr. John O. Gross of the Board of Education and Dr. William E. Brehm of Des Plaines, Illinois, brought messages of congratulation and hope for the future. Incidentally, the new college is the largest Protestant church-related Negro college in the country.

In the evening, the trustees met again with students and faculty in a program presented by the music, drama, and physical education departments, followed by an informal reception.

Tours of the two campuses made it evident to the trustees that it is necessary to concentrate the college on one campus as soon as possible. Actions of the Board insured that this would be effected within a limited time. It was voted to begin the erection of a major academic building to include the home economics laboratories. The funds have been made available from the United Negro College Fund for capital improvement.

The Board also elected permanent officers: chairman, Dr. Edmund Heinsohn, pastor of the University Methodist Church in Austin; vice-chairman, Dr. T. K. Lawless, physician from Chicago; second vice-chairman, Mrs. C. A. Barr of Austin; secretary, Rev. Fred D. Young, of the San Antonio District.

Another important action of the Board was the election of two of the remaining eight members-at-large. Those named were Mr. J. Wesley Hole of Los Angeles, and Mr. E. W. Jackson of Austin. Both of these new trustees are prominent Methodist laymen.

The former presidents of the merging colleges brought encouraging reports of their stewardship in their newer capacities; Dr. William H. Jones of the former Tillotson College, in charge of curriculum and instruction; Dr. Robert F. Harrington of the former Samuel Huston College, in charge of public relations.

In the words of the first annual report of the president: "We shall have to remember that small projects and mediocre undertakings have no power to stir men's blood and move foundations to action—Huston-Tillotson College is backed by two great denominations whose genuine interest in and sympathy for the less privileged and whose wide leadership in Christian education have contributed so much to the progress and upbuilding of a race and to the welfare of the nation."

The Woman's Division is proud to have a share in the developing plans of this newly merged college in Austin.

Board of Trustees, Huston-Tillotson College, Austin, Texas

Neal Douglass

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

Dr. J. Lem Stokes, II

NEW PRESIDENT

The Board of Trustees of Pfeiffer Junior College, Misenheimer, North Carolina, is happy to announce the election of Dr. J. Lem Stokes II as the new president of the college. Following the resignation of President C. M. Waggoner, who had served the college most capably for nine years, the Board faced a most important decision in finding a successor.

Dr. Stokes comes to the college from the Division of Educational Institutions, the Board of Education of The Methodist Church, where for the past three years he has served as an executive secretary with special responsibility for religion in higher education. He brings to the college a background of scholarly training and breadth of experience of pastoral leadership.

The new president is the son of missionary parents, Dr. and Mrs. M. B. Stokes, and his education through high school was in Korea, his early home. He received his A.B. degree from Asbury College in 1930, a B.D. from Duke University in 1932, and his Ph.D. from Yale University in 1936. After serving in North Carolina as pastor of several charges, he became minister of Saint John's Methodist Church at Rock Hill, South Carolina. Here for five years he ministered to students of Winthrop College along with his other pastoral responsibilities. Dr. Stokes has been active in civic and community affairs. His wife is the former Alda Beaman of Troy, North Carolina. They have two children, John L., III, aged 14, and Mary Anne, aged 12.

WEDDING BELLS

Mrs. Olive Gould Ward and Dr. Elbert M. Moffatt were married in Delhi, India, on April 9, Bishop J. Waskom Pickett officiating. After a honeymoon at Sat Tal, Dr. and Mrs. Moffatt returned to Lucknow, where Dr. Moffatt is Agent of the Lucknow Publishing House.

IN MEMORIAM

Mrs. Keith W. Johnson (Division of World Missions), nee Mary Jo Summers, J-3, died of polio at Kwansei Gakuin, Nishinomiya, Japan, on May 21.

***Miss Etta M. Deacon,* a retired deaconess, passed away at the home of her sister, Mrs. Edith Slaght, Corpus Christi, Texas, on April 7, 1953. Miss Deacon was graduated from the New York Deaconess Training School, New York, New York, in 1906 and served as secretary of the New York Deaconess Home for thirty years. She was retired in 1936.**

HAPPY DAY

Five Korea missionaries interned in a communist prison camp in North Korea for almost three years arrived at Idlewild Airport, New York City, on Wednesday, May 13.

Despite their harrowing years, they were in fairly good health. Their tattered prison clothes had been replaced by suitable clothing for the homeward journey. They are now with loved ones resting and recuperating.

Pictured are Miss Nellie Dyer, Conway, Arkansas; Rev. Anders Kristian Jensen, New Cumberland, Pennsylvania, whose family is now living in Madison, New Jersey; Miss Helen Rosser, R.N., Macon, Georgia; Miss Bertha A. Smith, Marshall, Missouri; Rev. Lawrence A. Zellars, Weatherford, Texas.

With these Methodist missionaries in prison camp and in the long flight to America—were the Rev. William R. Booth of New York, a Maryknoll Father; and Louis L. Dans, of Chicago.

Methodist Prints

MISSIONARY Briefs

DUTIES OF A NURSE

Seward Sanatorium

My work at Seward Sanatorium, Seward, Alaska, is enjoyable and satisfying. After serving for six months as assistant charge nurse and then charge nurse on the surgical floor, I relieved the evening and night supervisors and taught a class of nursing aides. I have relieved the evening and night supervisor and served as charge nurse on the medical floor also. The past three months have been spent in the classroom, teaching a second class of nursing aides. During this time, classes for registered nurses have been held once a week.

As the opportunity arises, I try to help patients who are about to undergo surgery and try to make others aware of patients' needs when they are critically ill, by enlisting the help of the requested clergy. On occasion it has been my privilege to assist the Rev. Charles Malin with the Sunday school on the children's ward and with the serving of Communion. Greeting cards at Christmas and birthday anniversaries are always welcome.

The community provides excellent outlets for extracurricular activities. So that I may be an intelligent and active citizen of Alaska, I am a member of the Senior Women's Club. I am an Adult Girl Scout also and help with the troop of Girl Scouts which is sponsored by the Woman's Society of Christian Service of the Seward Methodist Church. My professional interest takes me to the Alaska Nurses' Association, serving as chairman of the territorial membership committee and secretary of the local district.

Miss Helen Priebe, a 1951 U.S.-2 and a dietitian at the sanatorium, Miss Phyllis Dowling, also a 1951 U.S.-2 and a housemother at Jesse Lee Home, and I maintain a Youth Canteen on Saturday nights for high school young people in the basement of the Seward Methodist Church. It is a nondenominational enterprise and has grown from a group of half a dozen young people to an average attendance of twenty-five to thirty. Contributions from the church, the young people, and others helped to supply our recreational equipment, and now the Lions' Club is supporting the project financially. We are endeavoring to develop more community interest so that local citizens may see the value of this project and become responsible for it.

I am grateful for this field of service and for the opportunity to sing my Master's praises in the Seward Church choir.

—MARTINE BURDICK, R.N.

EASTER SERVICE

Seoul, Korea

Here in war-torn Seoul, where on all sides buildings are mere skeletons and the rubble of homes surrounds us, thousands were gathered with their eyes on the majesty of the mountains rather than on the hopelessness of what could be seen below. One thousand steps lead up to the place where the service was being held, for we were at the Shrine of a Thousand Steps where in the past Christians had refused to bow down to false gods. Now we had the privilege of worshiping our God freely. The sun rose—this I know—though we could not see it. The skies were overcast and a chill wind was blowing, but we sat quietly surrounded by our Korean friends and their U.N. defenders as the combined choirs sang their special numbers, prayers were offered, and the Air Force Chaplain delivered the message. I think nearly every person strongly felt the fact that in truth even the people ravaged in Korea are lucky. We, here, in spite of war, hunger, and hardship, may worship our God freely.—FLORENCE PIPER

STUDENT WORK

Tarlac, Philippines

Our Inter-District Evangelistic Institute will be held this year at our Methodist Christian Co-opt Home in Tarlac. At this institute we train the volunteer workers for our Sunday schools and week-day religious education classes. Some of the delegates will be high-school students, others only intermediate graduates. They serve in the churches in their home towns. Many of our classes will be held out-of-doors. You can imagine how many cool, deep, shady classrooms our seven big clumps of bamboo affords us. The double rows of bamboos at the far end of the yard curve toward one another, so we have a "cathedral" of quivering, leafy bamboo fronds. Our students at the Co-opt Home have had so much fun getting this "cathedral" arranged for worship and classes. The ground was full of old charcoal and refuse pits, but now it is all cleared and leveled off and has a fresh coat of leaves for a carpet.

—MARION WALKER

Thanks a Million

Our Methodist missionaries have received so much clothing that it is impossible for them to acknowledge each package and have any time left for their regular missionary tasks. They have, therefore, asked MCOR to make a general acknowledgement and to express their warm appreciation for this wonderful outpouring of practical Christianity. They ask that we speak especially for the Korean people who have received this clothing. Much of the clothing has been distributed widely throughout South Korea — large packages having been sent to each district for distribution by local comittees. No one in America ever will know how much good has been done by the tons of clothing that reached Korea during the winter of 1952-53.

September is the time to collect additional clothing. It is strongly recommended that, unless one wishes clothing to go to a personal friend, it be sent through Church World Service. This interdenominational organization has special equipment for the sorting and packing. To send clothing through Church World Service means less work for the few missionaries we have in Korea and less expense for the American donors.

—METHODIST COMMITTEE FOR OVERSEAS RELIEF

RURAL SOCIAL CENTER

Japan

The Tsuyazaki Rural Social Center is four years old. Let's drive from the highway, past the bell tower with its tall white cross, into the four-acre grove of pines which surrounds our building. The latticed-windowed cottage surrounded by gay flowers houses the missionary and five of the staff.

In front of the garage, the highly painted pump marks the site of a new well, the fifth well on these premises and the first water which is safe for drinking. We are grateful daily for the motor pump and pressure tank.

The jeep, newly painted and equipped with a new metal top, stands ready. Let's drive around the countryside. Here is Fukuma, two miles down the highway, population 6,000. The sign on that humble home states that on Wednesday there will be a religious education class after school. Mrs. Abe and her daughter-in-law, both recently baptized, teach in this school.

Further down the highway we will stop at Fugagawa-san's farm. Here also on Wednesday afternoons our staff holds a children's meeting. Two local farm women, both sincere Christians, bring their children and teach classes.

Being in the neighborhood, we will stop at the big Sanatoria for the Tubercular—700 beds in this hospital. Our former cook and her eldest daughter both lie ill here. A sincere Christian, she begs that we send someone each week with a Christian message. We try to do this once a month.

Next we will go to Togo, the county seat of Munakata County. The Sunday school started two years ago has blossomed into a church with forty-six members. A high-school teacher's home, which housed this school, became too crowded so we remodeled a milk shed. The same pastor ministers to this group and to the Tsuyazaki church. The monthly Well-Baby Clinic, now in its third year, still serves the entire county.

Japan

TEMPURA

For 4	*For 50*
1 egg	1 dozen eggs
1 cup flour	12 cups flour
⅔ cup water	8 cups water
½ teaspoon salt	2 tablespoons salt

Mix salt and flour. Beat egg and add to dry ingredients. Slowly add water until the batter is moderately thick as some foods give off water. (An electric beater is not recommended for beating this batter, and do not attempt to mix too large an amount at one time.)

Dip foods into batter and fry in deep fat—preferably vegetable oil. When lightly browned, remove from oil and drain.

Serve hot with bowls of steaming rice and a small dish of soy sauce for each person in which he may dip his *tempura* just before eating. This soy sauce may have in it a small amount of grated raw turnip and a small amount of grated ginger.

Foods suggested for *tempura* are:

shrimp	shoestring carrots	eggplant
lobster	thinly sliced onions	chrysanthemum leaves
oysters	French cut green beans	
white fish (any kind)	thinly sliced sweet potatoes	

Combinations of one or two sea foods and one or two vegetables are usually served together.

Recipe from Mildred Ann Paine at Ai Kei Gakuin, Tokyo, Japan. (See July-August, 1951, page 31; May, 1952, page 31; September, 1952, page 29.)

CRAFT WORK

Muhlenberg Methodist Settlement

The Muhlenberg Methodist Settlement, Central City, Kentucky, ministers to about sixty-five families whose children, young people, and adults come for instruction every week. This type of instruction includes several kinds of crafts: weaving, ceramics, craft-stripping, and leather work. Every Wednesday the women come to weave, several of them supplementing their meager incomes by the sale of their woven rugs and mats. How these women loathe missing a day of weaving at the settlement! But this is sometimes necessary for during strawberry season they work, picking, sorting, and packing berries. Probably some of the berries which have found their way to your tables have been picked by our people.

The ceramics class was made possible through gifts of Cash for Supply Work. We have purchased a small kiln, clays, and paints, and hope to make this a paying project. Some of the "older adults" who were interested in ceramics thought they had no talent. We find they not only have talent but are creative as well. They refuse to use molds, preferring to make their own patterns.

The preschool children and first graders form a special class with Miss Chiasoon Cha, a Korean Crusade Scholar, who is the leader of this group. We see great progress among its members . . . they are learning to share and play together.

The older girls do Swedish darning on huck towels. They like to find and use some new pattern, and when they bring in a very pretty one the club buys it for the pattern box. Several of the girls earned enough to buy clothing and school supplies during the past year.

—Myrta Davis, *Deaconess*

Two Missionaries Honored

In recognition of their contribution to the education of Japanese girls and women, Miss Caroline S. Peckham and Miss Bertha Starkey have been decorated with the Fourth Order of the Sacred Treasurer by the Emperor of Japan.

Miss Starkey, formerly of Fukuoka, now retired, received the citation on October 13, 1952. It was presented in the Ministry of Education of the National Government in Tokyo.

The award was given to Miss Peckham a few days before she left Kwassui Junior College, Nagasaki, for a furlough in America.

BRAZIL

Colegio Bennett, Rio de Janeiro

March 20 was really the opening day of school, but that was Friday and on the following Monday we couldn't settle down to a normal week of school work because it was to be our first week of spiritual emphasis in which we were led by the Rev. Adauto Dourado, who in his pastorate in Ribeirao Preto was of such help to Sarah Bennett and Mary McSwain. He spoke in the five vesper services, in four assemblies to the secondary students, in two Bible classes, and three times over at the People's Central Institute.

In our last assembly he invited the girls who wanted to give Jesus a place in their hearts to raise their hands, and then to go into the wing of our auditorium. I admit I was fearful, and when I heard the noise of many rising, I was afraid they were joking. God forgive me; they were very serious; 106 signed their names. Then came Holy Week with only two and a half days of school, ending with a very effective worship service worked out by Martha Johnson. We pray that the other events at home and church, radio music and school, may not erase but rather strengthen those many decisions. I know that you will include the girls and our efforts in your prayers.

—Anita Harris, *Principal*

Kagawa

During his recent visit to Brazil, on an evangelistic tour among his Japanese compatriots in that country, Dr. Kagawa visited the missionary work of several denominations. The Rev. Robert Wisdom, now director of People's Central Institute, Rio de Janeiro, writes:

"A week ago Sunday Dr. Toyohiko Kagawa of Japan visited the People's Central Institute. For over an hour we visited homes on the hill above us. In one simple little hut he placed his hand over the swollen arm of a paralytic as we prayed with him. At another home we prayed for a mental case. After our visit to the slum area, we returned to our home where over twenty of our staff had gathered to meet Dr. Kagawa. He said he would stay only ten minutes with us, but wound up speaking forty-five minutes on cooperatives. When it became necessary for him to leave to fulfill another speaking engagement, our group remained to discuss some of the important points he had raised.

"Out of our discussion came the idea of using the land on the hill above us, where squatters have taken possession, in such a way as to make it an asset rather than the headache it has always been. So far, our plan is to make weekly visits to the homes on our property getting to know the people and their problems. As we come to know them, we will try to set up some special project among them to see if we cannot better at least that area of the slums above us. Perhaps it will be to teach them how to repair their homes, or to plan some sort of garbage disposal, or by some means to take water up the hill to them. At any rate, we feel that Dr. Kagawa's visit gave us a greater vision for our work."

Argentina

BUBBLE AND SQUEAK

For 4	*For 50*
1 cup	12 cups cold, fried sausauge (may substitute part ground beef if desired)
1 cup	12 cups cooked chopped cabbage
1 cup	12 cups well-seasoned white sauce (medium)

To white sauce add spices to suit taste—perhaps onion and/or garlic salt, or Worcestershire sauce, or mustard.

Crumble meat; mix with cabbage and white sauce.

Turn into greased baking dishes and cover with buttered crumbs.

Bake in medium hot oven until the sausage bubbles through the crumbs.

Submitted by Lena Knapp, formerly of Facultad Evangelica de Teologio, Buenos Aires, Argentina, now associate treasurer for MCOR.

See article, page 33, July-August, 1952.

Mexico

BEEF TONGUE

For 5	*For 50*
1¾ pound fresh beef tongue	17 pounds fresh beef tongue
1 teaspoon oregano	3 tablespoons oregano
¼ teaspoon leaves of thyme	2½ tablespoons leaves of thyme
1 garlic bud	10 garlic buds
2 medium-sized tomatoes	20 medium-sized tomatoes
1 small onion	10 small onions
1 large green bell pepper	10 large green bell peppers
½ teaspoon salt	5 teaspoons salt
2 tablespoons oil	⅔ cup oil

Soak tongue in cold water (to which salt has been added) for ten minutes. Remove tongue and wash well in clean water. Boil tongue in water to which has been added salt, oregano, and thyme. When tongue is tender, cool, then peel and cut into slices.

Heat oil and fry in it a mixture made by grinding together the peppers, garlic, tomatoes, and a little stock. Then brown meat slices in the mixture.

Serve on a large platter and garnish with rings of onion and bell peppers.

From Anne Deavours, rural worker, General Teran, Mexico.

See page 34, June, 1952.

MONROVIA, LIBERIA

My Dear Friends:

At last the dream has come true. On April 4, we moved into our new Hostel. Truly a day for rejoicing. Of course, the building was not entirely finished but it was livable and that was all we asked.

On Sunday, April 19, the Hostel was dedicated with Bishop King presiding. More than a hundred people attended including President and Mrs. Tubman. Afterwards open house was held.

Now about the girls and their activities. We have found that the days are not long enough for all we want to do. School begins at 7:30 in the morning, and being three miles away we have to get an early start. Right after lunch the girls do their housework. When this is finished it is time for some to do their laundry, others to shop, and those who have neither to do may rest. An extra study hour is set aside for those who need it. Recreation follows work. On Monday and Wednesday we learn to play tennis. Some of our favorite games are volley ball, badminton, lawn croquet, and checkers. The girls want to learn to knit and crochet. Some of them already know how to sew and the rest want to learn.

We are happy to have a garden started and we hope to raise all the vegetables we need for the Hostel. Fruit trees have been planted, so that in years to come we shall have all the fruit we need. Mustard greens, collards, beans, corn, cassava, sweet potatoes, okra, cucumbers, squash, peanuts, and pineapples are growing now. It is wonderful to plant the seeds and to watch them grow every day.

The Hostel is meeting a real need here in Monrovia. With your continued prayers and support we shall make it a truly Christian home for Liberian girls.

Sincerely,

Carrie V. Peat

Methodist Hostel for Girls, Monrovia, Liberia

INDIA

Successful Village Center

The president of the Republic of India, Mr. Rajendra Prasad, visited recently in Jagdalpur, a station in the Middle Provinces of India where Miss Helen Fehr, one of our Woman's Division missionaries, is stationed. A successful village center with an extension program of considerable outreach is being conducted by Miss Fehr and her coworkers. During the president's stay, a delegation consisting of his secretary, assistant secretary, official photographer, and stenographer called at the Methodist village headquarters and interviewed Miss Fehr about the nature of the work being done by the center. The photographer promised to return sometime and make a documentary film of the project for the mission.

The Methodist Hospital, Nadiad

"The Home and School for Student Nurses is at last under construction. This will be a two-story building with classrooms, demonstration room, chapel, library, dining room, and kitchen to accommodate fifty student nurses. In one wing there are private rooms for the home matron of the school as well as for the national senior nursing staff. Miss Theresa Lorenz, who will be the supervisor of the school as well as superintendent of nurses for the main hospital (until someone comes to relieve her of this double responsibility), has just sent out copies of the first announcement of the opening of the school in July, 1953. Although the building will not be ready for occupancy by that time, we do not wish to waste any precious months so will start classes in temporary quarters. It is thrilling to realize that we are so near to the goal we all have been thinking about and striving for during the past twelve to fifteen years, and we thank God for His guidance along the path in this direction."

Award

At a recent meeting of the faculty of the National College of Education, Evanston, Illinois, Miss Faith Rolston, Crusade scholar from India, was awarded the Edna Dean Baker Scholarship for the year 1953-54, which covers tuition. This high honor is given to an outstanding member of the junior class in recognition of excellence in scholarship, character, and teaching ability. It is a wonderful tribute to Miss Rolston's success during the first year of her work at the college.

Learning to sew at the Lessie Bates Davis Neighborhood House, East St. Louis, Illinois

TWO TO EIGHTY-THREE

Neighborhood House

The many people who enjoy the various activities of the Lessie Bates Davis Neighborhood House, East St. Louis, Illinois, range in age from two to eighty-three. The youngest ones are in the day nursery where many of these children come from broken homes whose fathers do not want to take on their share of responsibility. The wife and mother must earn the living while he goes on his merry way.

Children from displaced families are finding the kindergarten a great help in becoming adjusted to the American way of life. Even four- and five-year-olds are learning to speak English much more rapidly than the parents.

In the clubs and classes the children are learning to play and work with children of other races. In basketball and other groups, white and colored children play together.

The older group of ladies likes to quilt. They do not have many home duties any more. On Thursday mornings, they bring their lunches and spend the day quilting and visiting. The eighty-three-year-old is losing her eyesight, but she has been a member so long that she still comes to visit and help with the lunch. These folk quilt for other people and are paid for it. They use this money to pay for various needs at Neighborhood House and for contributing to the Community Chest, Red Cross, and the Polio and Heart Funds.

U.S.-2'S ENJOY WORK

At Frances DePauw

I am happy to say that I should like very much to continue my work at Frances De Pauw Home, Los Angeles, California, for the next year. During the past six months I have endeavored to learn the habits and interests of the girls in order that I may be of help to them. In addition to my duties as counselor, I have served on the Religious Education Committee, and have helped conduct a World Friendship Group and a weekly Bible class. Shortly after arriving last fall, I joined the Progressive Houseparents' Association of Los Angeles which meets every month to discuss problems which concern houseparents. The speakers and discussions have been very worth while.

It has been a pleasure to work with the Director of Frances De Pauw, Miss Reva McNabb.

—Jean Morgan, 1952 U.S.-2

At Jesse Lee Home

My interests in the past year at Jesse Lee Home, Seward, Alaska, have been principally with the older girls. I have tried in every way possible to give them a normal home life, and help them strive for the goals and ideals that will make them worth-while people to know. They are more conscious of their appearance and take more pride in their rooms. I think we have made strides toward becoming a part of the community. The girls are acquainted with many of the town young people and look forward to seeing them at church services, Girl Scouts, and other gatherings. I hope that we have given them the training that they need in order that they may adjust in groups no matter where they are.

—Margaret Dolliver, 1951 U.S.-2

A NATIONAL CONFERENCE

Theme: The Christian Family—the Hope of the World

The Methodist Church will sponsor a National Conference on Family Life, October 8-10, 1954, in Cleveland, Ohio, according to an announcement by Bishop Hazen G. Werner, Columbus, Ohio, chairman of the Methodist Family Life Committee.

OUR WRITERS

Miss Mary Lou Barnwell, executive secretary, Commission on Deaconess Work, Department of Work in Home Fields.

Miss Ruth Annaline Smith, field worker for Missionary Personnel.

Miss Kezia Munson, missionary on furlough, Baldwin Girls' High School, Bangalore, South India.

Miss Catherine Parham, missionary, Social-Evangelistic Work, Elisabethville, Belgian Congo.

Dr. Frederick A. Shippey, superintendent, Department of Research and Surveys, Division of National Missions, the Board of Missions.

Rev. Robert F. Lundy, missionary, Division of World Missions, the Board of Missions.

Miss Doris Hess, missionary, Literature Work, Manila, Philippines.

Miss Mabel M. Metzger, director, Robincroft Rest Home, Pasadena, California.

Miss Muriel Day, executive secretary, Bureau of Educational Institutions, Department of Work in Home Fields.

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Clip and paste this in the *Thirteenth Annual Report*

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Missionary Personal.....Mrs. Ewart E. Turner.....29 Oxford Rd., New Hartford, N. Y.
Status of Women.....Mrs. J. D. Nickey.....901 Quincy Ave., Scranton 10, Pa.

Spiritual Life Cultivation

The Standing Committee on Spiritual Life includes the chairman, one member of the Woman's Division of Christian Service from each of the six jurisdictions, the ministerial members of the Woman's Division, and the secretary of Spiritual Life of the Wesleyan Service Guild Standing Committee. The editor for the committee is an ex-officio member. Each woman member of this committee has assumed a particular responsibility in the area of Spiritual Life cultivation and will be introduced to you as she brings her special concern through this page of THE METHODIST WOMAN.

In this issue, please meet Mrs. H. C. Leonard of Philadelphia, and Mrs. Salmon Myers of Detroit.

—MRS. J. W. BUNCH, *Chairman*

LITERATURE

By MRS. H. C. LEONARD

The printed word is important and essential to intelligent planning of Spiritual Life Cultivation. Excellent materials have been prepared. Reports show that these materials move quickly and in large quantities. This is evidence of the high interest of Methodist women in the deepening of spiritual life. The hope is, this interest may spread and that our era may be one of greater spiritual awakening.

The effectiveness of literature is dependent upon the use that is made of it. There are 29,716 Woman's Societies of Christian Service. Last year 8,000 Spiritual Life Packets* were sold. This packet contains materials helpful not only in every phase of spiritual life cultivation, but also in answering some of the baffling questions that come to many individuals. We mention the leaflets, *Endless Life,* by Bishop Kern; *Power for Daily Living,* by Peter Marshall. Wider use of this Packet and Bibliography would result in increased enrichment of the spiritual life.

PRAYER—Last year 12,000 *Prayer Calendars** were sold. These are prepared for individual or group use and could become increasingly helpful as a guide in praying for the work and the workers. Will you join this widening fellowship of prayer?

RETREATS, PRAYER GROUPS, AND CIRCLES—The problem of finding the right material is difficult. No one kind serves all groups equally well. The following have proved helpful:

1. *Be Ye Perfect,** price 30 cents—while planned for a three-day retreat, contains material for several Quiet Days, or personal devotional reading.

2. *Prayer Groups,** price 45 cents—valuable suggestions for the forming of such groups.

3. *Let Thy Voice Rise,** price 15 cents, a Service of Intercession, contains material for a full hour's service.

BIBLE STUDY—The primary book in all Spiritual Life Cultivation is the Bible. It is assumed that we need help in understanding the Bible. One hundred fifteen thousand copies of *Toward Understanding the Bible,* by Georgia Harkness, were used to supply this need.

EVANGELISM AND STEWARDSHIP

Stewardship Facts (in packet)

Immortal Money, by J. I. Stocking (in packet)

Evangelism for Our Age, by Thirteen Methodist Bishops

Toward a Victorious Life [1]

Too Busy for God [1]

America: Whither Bound? [1]

WHAT MORE WILL YOU NEED? The new *Spiritual Life Hand Book—1952-56,** and THE METHODIST WOMAN are *"musts."*

STEWARDSHIP

By MRS. SALMON MYERS

A jurisdiction secretary of Children's Work closed her report with a definition of stewardship which was somewhat unusual, for it was given by a Junior boy. To him, Christian stewardship means piloting a ship belonging to God, filled with cargo belonging to God, to a port designated by God. When a child expresses himself like this, we recognize the influence of a church-school teacher, parents, or both. Training in Christian stewardship is needed in all age groups, and well it is when training begins in childhood.

At one time a steward was the manager of his master's estate, and the good steward cared for all of his master's possessions in such a way that the estate continued to increase in value. Today, a Christian steward believes that all of life is a trust from God, to be used to glorify God, not self. His major concern is that of sharing the gospel of Jesus Christ with people everywhere.

A signed membership-pledge card* of the Woman's Society of Christian Service becomes a stewardship covenant for it says:

I PLEDGE

MY PRAYERS

This makes us take stock of our personal relationship to God. Are we keeping close to Him through prayer? How do we pray for others? How do we enrich our spiritual life? Are we growing Christians? What are our underlying motives?

MY SERVICE

This consists of a combination of time and talents. God has been wonderfully generous in His gifts of both. How does He find them being used? Does He find us responding to the need for workers with children, youth, and adults, visitation, and participation in the service activities of the church and community?

MY GIFTS

A gift represents the giver, no matter what the gift may be. In Christian stewardship, money is considered that which is received in exchange for life itself, which is put into one's daily work. Money then represents life and the use of money takes on new significance. To give it, is to bring newness of life to those in need.

A member of the Woman's Society of Christian Service pledges her whole personality. This is a covenant of Christian stewardship which, if put into practice, will most quickly meet the urgent needs of today. It is said, that it is required of stewards that they be found faithful. As one experiences the love of God and the sacrificial love of Jesus, our Lord and Master, it is easy to be faithful.

[1] Order from Tidings, 1908 Grand Avenue, Nashville, Tennessee.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Crossword Pu

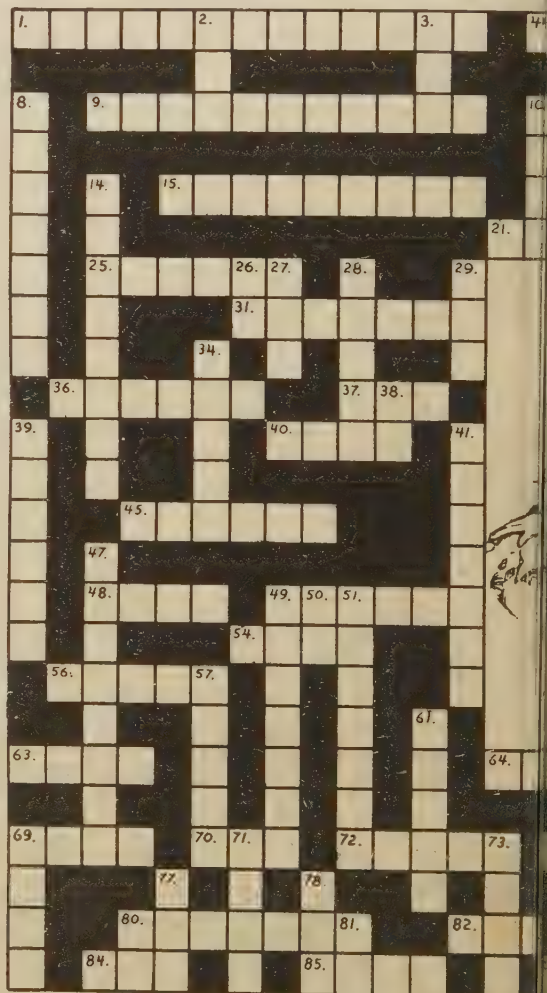
By ELIZABETH STIN

Scripture references are from Jeremiah.

ACROSS

1. One of the things in which the Lord delights. (9:24)
4. "I spake not unto your fathers . . . concerning . . . _____: But this thing commanded I . . . Obey my voice, and I will be your God, and ye shall be my people." (7:22-23)
6. King of Judah when Micah prophesied the destruction of Jerusalem and was spared. (26:18-19)
9. "I have loved thee with an _____ love: therefore with lovingkindness have I drawn thee." (31:3)
10. A solemn agreement. ". . . I will make an everlasting _____ with them." (32.40)
13. Summing up what God promised after the exile. (27:22; 32:37)
15. Those who give evidence of a transaction or event. (32:12)
16. "He . . . will . . . keep him, as a shepherd doth his _____." (31:10)
21. The ruling monarch when Jerusalem was captured and destroyed. (39:1-9)
22. The first two syllables in the name of Jeremiah's birthplace.
23. That which the dispersed Jews returned to Judah to gather. (40:12)
25. Jeremiah prophesied that Jerusalem would be destroyed as was an earlier city, formerly a center of worship. "Then will I make this house like _____, and . . . this city a curse." (26:6)
31. The capital of Assyria in the days of Jeremiah.
33. "Can the Ethiopian change his _____, or the leopard his spots?" (13:23)
35. Wearing apparel which Jeremiah was told to hide in the hole of a rock. (13:4)
36. "For my people have . . . forsaken me . . . and hewed them out cisterns, _____ cisterns." (2:13)
37. "Then took I the _____ at the Lord's hand, and made all the nations to drink." (25:17)
40. "Oh that . . . mine eyes (were) a fountain of tears, that I might _____ day and night for the slain of the daughter of my people!" (9:1)
42. The harvest is past, the _____ is ended, and we are not saved." (8:20)
45. Jeremiah believed that God is available to the individual worshiper. "His _____ life marked a new emergence of personal devotions." (Text—Chapter I)
46. The second stage in Jeremiah's call was seeing in bloom the _____ _____, harbinger of spring. (1:11)
48. "Amend your ways . . . and _____ the voice of the Lord your God." (26:13)
49. The person who made it possible for later generations to have the prophecies and discoveries of Jeremiah.
52. The king who was ruling when the call of God came to Jeremiah. (1:2)
54. ". . . I caused to cleave unto me the whole house of . . . Judah, saith the Lord; that they might be unto me for a people, and for a _____, and for a praise, and for a glory: but they would not hear." (13:11)
56. Synonym for join as used in "Come, and let us join ourselves to the Lord in a perpetual covenant." (50:5)
59. A word meaning to prepare mentally for action—often followed by *up*. (1:17)
62. What Jeremiah did to God's words that brought him joy. (15:16)
63. "And the vessel . . . of _____ was marred in the hand of the potter." (18:4)
64. The prophet who spiritualized religion by separating it from all outward institutions, and taught that religion is the soul in fellowship with God.
66. ". . . when Jehudi had _____ . . . he (the king) cast it into the fire . . . until all the roll was consumed in the fire that was on the hearth." (36:23)
67. "O Lord. . . . Why is my _____ perpetual . . .?" (15:15-18)
68. That which Jeremiah prophesied for Judah
69. The Lord's reply to Jeremiah's plea, "Ah, Lord God! behold, I cannot. . . . Say not, I am a child: for thou shalt go to all that I shall _____ thee. . . ." (1:6-7)
70. This word added to the word "threescore" indicates the length of the Babylonian Exile.
72. "Refrain . . . thine eyes from _____; for thy work shall be rewarded." (31:16)
74. "Is there no balm in _____?" (8:22)
75. "Woe unto him . . . that useth his neighbour's service without _____." (22:13)
79. An adjectiv… was told to… rock. (13…
80. "Then shall… will _____
82. As the clay… so are we
83. Abbreviatio… needs a … spokesman
84. The third … call, indica… north. (1…
85. King Jehoi… become an … self and hi…
86. "They have … is sorrow o…
87. "Woe is m… borne me … whole earth…

2. ". . . let … of his mou…
3. "The _____ … pen of iron…



Order reprints from Literature Headquarters and use as … cents each; 25 for 50 cents; 50 for 75 cents. See pag…

On Jeremiah

of Missionary Education

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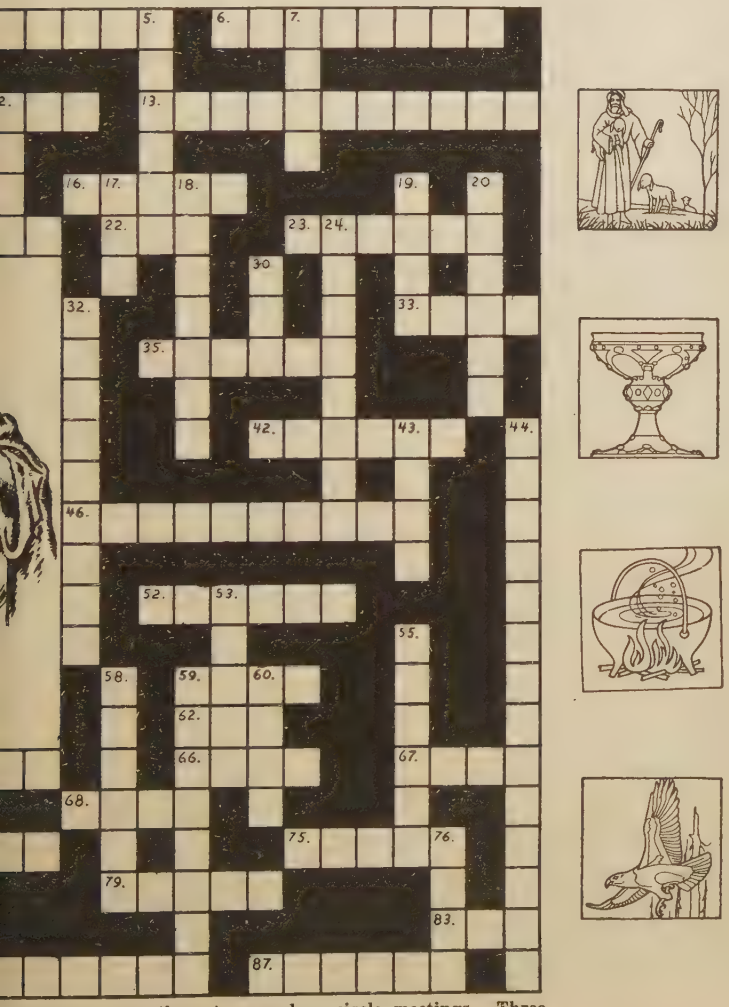
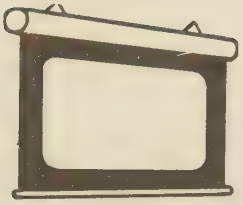
5. A word not found anywhere in the Bible, though the book is filled with excellent ones, notably Jeremiah 7 and Acts 2.
7. Another name for the city of Jerusalem, also for heaven.
8. The nation which captured the Northern Kingdom.
10. A synonym for hole.
11. Israel is spoken of in Jeremiah as a fruitful _____; a noble _____. (2:21)
12. The modern name of the continent on which the kingdoms of Assyria, Babylon, and Israel rose and fell.
14. "For my people have . . . hewed them out _____ . . . that can hold no water." (2:13)
17. "Because ye have . . . not obeyed the voice of the Lord, nor walked in his _____ . . . this evil is happened unto you." (44:23)
18. ". . . my soul shall weep in secret places . . . because the Lord's flock is carried away _____." (13:17)
19. The fruits to which the people of Judah were compared _____; one basket of fruits very good, one very evil. (24:2-3)
20. An earlier prophet who counseled Judah to submit to a foreign power.
24. Another name for the Lord. (50:34)

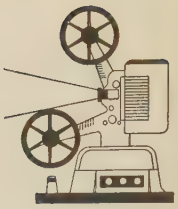


puzzle as recreation at general or circle meetings. Three
issue of THE METHODIST WOMAN for key to puzzle

26. A preposition.
27. What Jeremiah did with his new linen girdle.
28. "For I know the thoughts that I think toward you, saith the Lord, thoughts of _____ and not of evil. . . ." (29:11)
29. Article in the title of the text for the theme, Jeremiah.
30. The One to whose voice Jeremiah hearkened.
32. The capital of Judah destroyed by Babylon in 586 B.C.
34. The birthplace of Amos. Jeremiah refers to it in 6:1.
38. A preposition, the modern equivalent of which is "upon."
39. The prophetess in the college of Jerusalem to whom the priest and other scholars turned when Josiah sent them to inquire of the Lord concerning the book found in the temple (Deuteronomy). Read II Chronicles 34.
41. A word in the title of the text for the course on Jeremiah.
43. The first part of the double name of the Ethiopian who saved Jeremiah's life. (Chapter 38)
44. The king of Babylon who took the people of Judah into captivity.
47. ". . . they have forsaken the Lord, the _____ of living waters." (17:13)
49. The city in which Judah spent her exile.
50. "_____ I a God at hand . . . and not a God afar off?" (23:23)
51. "And I will gather the _____ of my flock . . . and will bring them again to their folds. . . ." (23:3)
53. ". . . let us _____ him with the tongue, and let us not give heed to any of his words." (Said of Jeremiah—18:18)
55. Designated by Jeremiah and Jesus as a den of thieves and robbers. Both were accused of blasphemy. (7:11)
57. The country to which Jeremiah was taken by his people against his will, and where he died.
58. A roll of paper or parchment.
59. In pleading with the people not to go to Egypt Jeremiah said, "Thus saith the Lord . . . I will send . . . Nebuchadrezzar . . . and he shall array himself with . . . Egypt, as a shepherd putteth on his _____." (plural form) (43:10-13)
60. "They have sown wheat, but shall _____ thorns." (12:13)
61. The princes and elders saved Jeremiah's life by quoting similar prophecies of this man. (26:2-19)
65. The period of the _____ was roughly from 597-528 B.C.
69. Ezekiel 18:1-4 and Jeremiah 31:29-30 expressed the same idea; namely, "the _____ that sinneth, it shall die."
71. One of the expressions of Jeremiah which Jesus used: ". . . which have _____ and hear not." (5:21)
73. See 33 across.
76 and 77. ". . . they shall say no more, The fathers have eaten a _____ grape, and the children's teeth are _____ on edge." (31:29)
78. A pronoun referring in Jeremiah 6:3 to the daughter of Zion.
80. An interjection meaning "stop," "hold," "behold."
81. A city of Egypt against which Jeremiah prophesied. (46:25) Nahum 3:8-10 indicates the fulfillment of the prophecy.



Picturing the STUDY PROGRAM



By ELIZABETH MARCHANT, *Secretary of Visual Education*

As you plan your programs for the year, you will want to illustrate the current studies and make them vivid. The audio-visual materials listed below are recommended for this purpose. By showing these films and filmstrips, you can help your group gain a greater appreciation of our mission work and a new understanding of the needs and problems of other people.[1]

LIFE AND TASK OF THE CHURCH AROUND THE WORLD

MOVIE FILMS

A People Without Fear—The Church is shown at work in a half-dozen representative countries of Asia and Europe. We see the Christian message given in worship services, through education, medical treatment, mass communications, and relief work. Produced by Broadcasting and Film Commission and Julien Bryan. Rental in color, $12.00; black-and-white, $8.00. Runs 27 minutes.

The Spirit of John Wesley—Excellent dramatic film on the life of John Wesley, emphasizing the growth of his warm evangelistic spirit and his contribution to the world. Filmed by the J. Arthur Rank Organisation in England for the Methodist Radio and Film Commission. Runs approximately 60 minutes. In color and black-and-white. Rental price to be announced. Probably not available for general rental until November.

Methodist Work in Hawaii—(Title to be announced.) Color film of Methodist churches, projects, and workers in Hawaii. Expected release, fall of 1953.

Fate of a Child—Excellent missionary film on Latin America, showing the struggle against illiteracy, malnutrition, lack of food, and lack of proper health facilities. Produced by the United Nations. Black-and-white. Runs 17 minutes. Rental, $4.00.

FILMSTRIPS

Picture Report on Our World Missions—(Title to be announced.) Ready by fall. A world view of missions through approximately 175 pictures, with narration on 33⅓ records. Special distribution. Approximately 45 minutes.

Adventures in Service—Sound and color filmstrip showing the occupations open to deaconesses in The Methodist Church, and the need for many more deaconesses. 78 or 33⅓ long-playing records available; 18 minutes long. Sale price, $8.00; rental, $2.50.

Full Measure for Childhood—A comprehensive view of the work of the Woman's Division in behalf of children. Wide variety of projects shown. Black-and-white; runs 18 minutes. Two 78 r.p.m. records. Sale price, $10.00. Rental, $2.50.

Note: **It is important to remember that this theme is world-wide and all-inclusive. You have a wonderful opportunity to show any of the excellent mission films or filmstrips that you may have missed other years. Write to your nearest Methodist Publishing House for a copy of the latest catalogue, *Missionary Audio-Visual Materials*. See what a comprehensive list you have from which to choose!**

SPANISH-SPEAKING AMERICANS

MOVIE FILM

They, Too, Need Christ—Portrays the hardships of a Spanish-speaking family of the Southwest, resulting from the deportation of the father for illegal border-crossing. Features the role of the mission church in helping the family. Produced by the Methodists and Baptists; photographed by Family Films. Runs 40 minutes. Black-and-white; rental, $11.50.

FILMSTRIP

Our Newest Neighbors—Discussion filmstrip on Spanish-speaking Americans, prepared by the Joint Commission on Missionary Education Audio-Visual Committee, in collaboration with the writer of the *Adult Guide on Spanish-Speaking Americans in the U. S. A.* . . . for use by leaders of study groups on the subject. Sale price, $3.00, black-and-white.

ALCOLHOL AND CHRISTIAN RESPONSIBILITY

MOVIE FILMS

Alcohol and the Human Body—An objective documentary on what ethyl alcohol is and what it does to the human body. Animated drawings and live photography. Good for discussion groups dealing with problems of alcoholism. Produced by Encyclopaedia Britannica Films. Runs 15 minutes. Black-and-white. Rental, $4.00.

It's the Brain That Counts—Film of particular value for showing to young people. Doctor summarizes dangers of alcohol from medical viewpoint, after a serious accident has befallen a young man who had been drinking. Runs 20 minutes. Black-and-white. Rental, $2.00.

FILMSTRIPS

Introduction to Alcohol Study—(Title to be announced.) Shows the need for an alcohol study to be conducted in the average church. Color drawings and manuscript. Probably available in late summer.

Of Cats and People—Points out the effects of alcohol from a physiological standpoint. Useful to lead up to discussion. Cartoon drawings. Available for sale with manuscript, $3.00; also available with narration on records.

THE PROPHET JEREMIAH

FILMSTRIP

Jeremiah—Highly simplified, cartoon treatment of the story of Jeremiah in 38 frames, color. Probably aimed for showing to church-school classes. Not for showing to groups who prefer an intellectual approach. For sale only, $5.00, from Filmfax Productions, 10 E. 43d Street, New York, N. Y.

SPECIAL ITEMS

Filmstrip, *Widening Fellowship*—Features the work of the Membership Committee, and suggests plans for gaining new members. Every district should have one to circulate! For sale only, $8.00. Running time, 20 minutes; 78 r.p.m. records.

Records

***A Christian Message from a Communist Prison*—15-min. talk on 33⅓ r.p.m. record by T. Janet Surdam and Luella Koether, China missionaries. Sale, $2.50.**

***Sacred Songs*—Evelyn McGarrity singing six songs she sang at the Missions Conference. 33⅓ r.p.m. record. Fine for worship services. Sale, $3.00.**

***Testimonies from North Korea*—Five missionaries freed from prison, including Nellie Dyer, Helen Rosser, Bertha Smith. 33⅓ r.p.m. record. Sale, $1.00.**

Order from Elizabeth Marchant, Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

[1] All audio-visuals on this page may be ordered from The Methodist Publishing House serving your territory, unless otherwise noted.

NOTE: An invaluable catalog of audio-visual materials is the *Audio-Visual Resource Guide*, published by the Division of Christian Education of the National Council, 79 East Adams Street, Chicago 3, Illinois. Package price for Parts I, II, and III (Second Edition) is $3.50. (A special price of $2.50 for Parts I and II has been arranged for those purchasing Part III for the first time and wishing to complete the set.)

OUR IMMIGRATION POLICY IS IMPORTANT

IS THE McCarran-Walter Immigration and Naturalization Act of 1952 what its authors claim it is—a long-needed codification of the fabric of complicated and sometimes contradictory laws on these subjects which had accumulated since 1917? Is it, as they say, a law which will prove, if we give it time, its value as a great contribution to the preservation of freedom and liberty in our country? Or is it what the President's Commission on Immigration and Naturalization and critics of the law believe it to be—a law which does not "adequately solve immigration and naturalization problems" and which "fails to embody principles worthy of this country"? Are the statements of its critics that it increases rather than decreases several kinds of discrimination correct? Does it place us in an embarrassing position in regard to foreign visitors to this country, and ignore the plight of refugees and escapees from totalitarian regimes?

These questions are topics of heated debate across the country. The 83rd Congress will in all probability have to make a decision regarding them as complete proposal for revision as well as several for "stop-gap" legislation will face it. One of the provisions which has aroused the most feeling is the one which places visitors on the same footing with immigrants. This means that they must be fingerprinted, and meet nearly all the health, financial, security, and other requirements that apply to permanent immigrants.

Many Americans have been deeply disturbed by incidents which have come to their attention in which visitors from abroad were subjected to what seemed to be unnecessary delay, embarrassment, and sometimes even humiliation. Delays and "parole" associated with the cases of such distinguished world figures as Michael Scott, the Anglican clergyman who wished to come to the United Nations to present the case of the South African tribesmen at their request, and that of Mrs. Myrdahl, a distinguished sociologist, wife of the Secretary of the Economic Commission for Europe, who came to represent UNESCO at the Status of Women Commission, have been embarrassing to most of those who knew about them.

To others, the detention aboard ship of more than one-fourth of the crew of the French liner, *Liberte,* during the vessel's Christmas visit to New York, seemed unfair and not in accord with our American beliefs. The fact that the length of the investigating process was the main factor in most cases of this sort, adds to the concern of many Americans.

Citizens of San Francisco were embarrassed when they discovered that two British subjects were behind bars in San Francisco's detention station, the innocent victims, so far as anyone could determine, of the McCarran-Walter Immigration Act. The New Zealanders involved, Mrs. E. V. Blaine and her son, Robert, had been "friendly aliens in transit across the United States," until the moment when mechanical failure of the plane upon which they were traveling delayed them so that they missed connection with the New Zealand plane. Then, at the moment that they were set down in San Francisco to await the next plane, they became aliens illegally in this country. It took the intervention of the British Embassy in Washington to secure for them the privilege of exchanging the detention quarters for a hotel. Even there they had to be under twenty-four-hour surveillance.

Such incidents, many people

Resolution on Immigration

***By the* Board of Missions**

The gravity of problems raised by population pressures and the tragic plight of great numbers of refugees make it necessary that action be taken, particularly in the United States. This action should consist of the following:

1. That we work with all urgency for the revision of the McCarran Act (Public Law No. 414) as speedily as possible. Such a revision should provide for the admission of from 250,000 to 300,000 immigrants a year, without any discrimination based on race, national origin, or sex, in either the immigration or naturalization regulations. Primary consideration should be given to the principles of the reuniting of families, offering relief for the plight of displaced persons and refugees, and the relief of the greatest problems of population pressures. It should also eliminate unnecessary delays and uncertainties in the admission of students and visitors coming for legitimate purposes, such as attendance at the World Council of Churches in Evanston.

2. Since there is a strong probability that in spite of these efforts it will be impossible to secure the revision *during this session of Congress,* it is necessary that we urge Congress to enact emergency legislation which will (a) permit the entry into the United States of 350,000 displaced persons and refugees without charging them to national quotas, (b) give to schools and colleges of good reputation the assurance that they may continue to receive at least the number of students from outside the country that were in attendance at the time Public Law 414 became effective, and (c) set up machinery to provide a simple and inexpensive means of securing the status of permanent residents for desirable aliens admitted under the Displaced Persons Act.

feel, do great harm to our relations with other nations. Typical of this belief is the statement to the President's Commission made by Mrs. Mildred McAfee Horton, formerly president of Wellesley College and director of the WAVES, now an officer of the National Council of Churches:

Our immigration policies (or their administration) have alienated us from parts of the world whose good will is important. . . . I want the Commission to know that there are people—and many of them—who are more afraid of losing the friendship of our friends and potential friends than we are of the threats of our enemies. There are people—and many of them—who believe that America is safest when she generalizes the principles she accepts for herself and takes seriously the idea that "all men are endowed by their Creator with certain unalienable rights" including "life, liberty, and the pursuit of happiness." Immigration and naturalization policies which thwart those rights for the rest of the world will not permanently strengthen or safeguard the United States of America.

Our Immigration Policy

To understand why people fear the effect of this bill, we need to understand the way our immigration policy has developed. Throughout the greater part of the nineteenth century, the famous inscription on our Statue of Liberty expressed our immigration policy as well as the world's admiration for an America which was brave enough to offer a new kind of freedom and democracy:

Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me; I lift my lamp beside the golden door!

In that day no restrictions on imigration existed. We could not afford, during a long period in American development, to discourage any immigrants—the new republic *needed* them, and did not dare to attempt limitation even when some undesirables were included with the rest.

The immigrant, himself, over a long period of time, had no protection. The steamship company often profiteered on his travel by herding large groups into the dark, airless holds of ships. The employers who had recruited labor abroad, often dealt very badly with him. However, there was a bright side. It was easy to find a job. The developing industries, mines, and railroads needed workers. The vast wilderness needed pioneers and good farming land was available. A popular ballad expressed, in effect, the immigration situation of the period before 1860.

Of all the mighty nations in the East or in the West,
This glorious Yankee nation is the greatest and the best;
We have room for all creation and our banner is unfurled,
Here's a general invitation to the peoples of the world.
Come along, come along, make no delay,
Come from every nation, come from every way;
Our lands are broad enough, do not be alarmed,
For Uncle Sam is rich enough to give us all a farm!

Occasionally, even during this early period, prejudice against groups reared its head for a short interval. Some colonies discriminated against "papists" and Jews. In the administration of President John Adams, a sudden wave of terror about possible French spies and saboteurs took the country by storm. Congress then gave the President extraordinary powers to arrest or deport any alien considered dangerous. This law, however, was quickly repealed after the election of 1800. In the 1850's, the anti-immigration—known as the "Know Nothing"—party played upon popular feeling against the Irish, Germans, and Scandinavians, who made up the greatest part of our immigration population from 1830 to 1865.

The first permanent limitation on immigration, on the basis of selection, came when native workers on the Pacific Coast decided that the Chinese laborers threatened their standards of living. In 1882 the first Chinese Exclusion Act barred Chinese laborers from this country for ten years. This bill was extended and re-extended until it became permanent and was not repealed until 1943.

The next step in limiting immigration was to exclude such obvious undesirables as lunatics, idiots, convicts, and those likely to become public charges, irrespective of their nationality.

In 1907, a "gentleman's agreement" was made with Japan to discourage emigration of Japanese laborers to the West Coast. In 1927 a literacy test was added to the list of moral, political, and health qualifications.

The "general invitation to the peoples of the world" became very restricted. In 1921 a quota system was set up. Any immigrant who entered the country must come in under a limited quota applied to his country. These quotas were based on the number of foreign-born from that country who were in the United States in 1910. This act placed the first maximum ceiling on immigration by limiting the number to 357,800 per year. Of this number, 198,000 were to come from Northern and Western Europe, 156,000 from Southern and Eastern Europe.

In 1924, the desire to further limit the total number of immigrants, and to further limit the number of Southern and Eastern European immigrants as against those from Northern and Western Europe, resulted in a new immigration act which authorized the admission of 165,000 immigrants a year for the first five years. The formula used reduced the percentage to 2 per cent and substituted the 1890 census for that of 1910 as a basis for fixing the proportion of immigrants from various countries. The resultant numbers admitted were 141,000 from Northern and Western Europe and 20,000 from Southern and Eastern Europe. A non-European allotment of 4,000 was also added. The second formula of the act became effective in 1929 and authorized the admission of 153,714 immigrants. This total represented one-sixth of 1 per cent of the white population as

shown by the latest census figures available when the law was drafted, those of the 1920 census. The quota system was changed only slightly except in the respect that it brought all quotas granted up to a minimum of 100 visas a year.

The Needed Revision Proves a Disappointment

Thus, a full swing in policy had taken place. Gone were the days of "general invitation to the people of the world." Instead a policy of selection and restriction was established. A new, inclusive document which codified all the immigration and naturalization legislation was badly needed. The McCarran-Walter Act (now public law 410) was an effort to do this, and even its critics admit that in this respect it is useful. Many people had thought, however, that it was time for the pendulum to swing back a little, and eliminate discrimination. This law was therefore a great disappointment as it retained most of the needlessly discriminatory provisions, and added new ones, both legal and administrative. It is natural, of course, that those who are anxious for changes dwell on the things which they feel are wrong, and those who defend it dwell on those which were improvements.

In an effort to secure an impartial appraisal of the adequacy of this law, a commission was established by executive order to study and evaluate the immigration policies, to hold hearings, and to make recommendations "for such legislative, administrative, or other action as in its opinion may be desirable in the interests of the economy, security, and responsibilities of this country."

The commission did a conscientious job of obtaining testimony. Fifteen days of hearings were held in eleven cities across the continent. Approximately 400 oral statements were made, many of them on behalf of national organizations, and 234 written statements were submitted. Cabinet officers, other leading public officials, the authors of the McCarran-Walters Immigration Act, the Director of Immigration Services, representatives of the agencies that had worked with displaced persons, were all given time to testify.

There was, interestingly enough, a surprising consensus among organizations that testified, even though those organizations do not agree so well on other matters. Often a single representative was authorized to speak for many lay and religious organizations of different denominations. The conclusions reached by the commission have been published under the title "Whom We Shall Welcome," and can be secured from the Government Printing Office, Washington, D. C., for 75 cents.

Summary of What the Commission Recommended—*Liberalization Plus Safeguards*

1. That the national origins quota system should be abolished.

2. That in its place should be substituted a unified quota system, which would allocate visas without regard to national origin, race, color, or creed.

3. The maximum annual quota should be one-sixth of 1 per cent of the total population of the United States, as determined by the most recent census. (The present law uses the census of 1920 as its base, and its figures do not accurately reflect the population proportions because it excludes from consideration Negroes, American Indians, and other nonwhite peoples.) The 1950 census would permit 251,162 as opposed to the 154,457 authorized under the present act.

4. All naturalization functions should be consolidated under one agency.

5. The following criteria should be used as the basis for distribution of quotas: (a) the right of asylum, (b) reuniting of families, (c) needs of the United States, (d) special needs of the free world (such as opportunity for escapees from iron curtain countries), (e) general immigration.

6. For the next three years there should be within the quota a statutory priority for the admission annually of 100,000 refugees, expellees, escapees, and remaining displaced persons.

7. Establishment of better hearing and procedure on cases of deportation, visa appeals, and hearing appeals. Same officials should not be permitted to exercise both enforcement and judicial functions. So-called criminal judgments of totalitarian countries should not be used as bases for exclusion.

8. Arrangements should be made for expediting visas for visitors.

9. The law should not discriminate against naturalized citizens except where citizenship was acquired by fraud or illegality (on their part, not unknowing failure to meet complicated procedures, or mistakes of officials granting citizenship).

Those who are satisfied with this act say:

1. That it is "the most liberal immigration law in history"; that it removes racial barriers to naturalization; that Asiatic countries now have a quota which puts them on the same basis as the rest of the world.

2. That a quota system is the only way to regulate immigration without political pressures being put on immigration authorities.

3. That the quota system is necessary to preserve the present composition of our population. The assumption is made that this composition is better than any other and that change might result in less assimilability among immigrants, more crime, et cetera.

4. That the law could not have allowed for admission of escapees, displaced persons, and for the relief of acute population pressures without overrunning the country with people for whom we had no place or jobs.

Those who are in favor of a thorough revision of the act say:

1. That this is a codification that has long been needed; it does make

some great improvements, particularly in allowing the naturalization of several groups of Orientals—the Japanese, Koreans, Malaysians, and Polynesians (naturalization of Chinese, Filipinos, and natives of India had already been provided for) and in permitting relatives of American citizens to come in outside the quota.

2. That it carries forward many provisions of old legislation which needed to be changed, and therefore it is necessary that a thorough revision be made.

3. That the whole quota system should be abolished as undemocratic, indicating racial prejudice, and not defensible on any ground. There is no reason to believe, those who have studied the subject say, that any particular group is more prone to crime or more devoted to communism or socialism than any other. The chances of any individual making a good citizen depend upon factors other than nationality or race.

4. That more discrimination is shown in the present bill. The Asia-Pacific Triangle which is created by this bill, is a racial device in itself. It acts as a limiting device because the bill states that no more than 2,000 immigrants can be admitted in a given year from this area, regardless of political change such as the creation of new states, which may occur there. This area is vast in size, including such states and territories as India, Pakistan, Nepal, Indonesia, Burma, China, Japan, Korea, the Philippines, Laos, Vietnam, Ceylon, and Thailand. The quota for the whole area is automatically frozen at 2,000 immigrants. They also point to, as particularly objectionable, the regulation that immigrants attributable by as much as one-half of their ancestry to the Asia-Pacific Triangle shall be chargeable to the quota of that nation and not to the quota of the place of birth, as is the case with other people.

5. That another discriminatory provision makes it impossible to charge immigrants from a territorial colony in the western hemisphere to the quota of the mother country as has heretofore been the case. One effect of this particular provision of quotas for colonies in the western hemisphere is that the principal sources of Negro immigration have been almost completely shut off.

6. That discrimination is also apparent in the way the number of immigrants to be admitted is calculated. Instead of using the total population as a basis of calculation, the American Indians, Negroes, and Orientals are not counted. The President's Commission has considered desirable the same formula, with the entire population being taken into consideration. This would permit an increase of about 100,000 immigrants and seems to be well within the possibility that can be absorbed in this country.

7. That the mortgaging of quotas of many countries, from which the refugees of totalitarianism came under the Displaced Persons Act, is a serious matter. The Esthonian quota is mortgaged to 2,146, the Lithuanian to 2,090, and the Latvian to 2,274.

8. That the application of almost the same requirements to people who are coming as visitors as to those who are coming as immigrants causes us national embarrassment. Fingerprinting, exhaustive questioning of people who have been invited here for a meeting or to make a speech, seem unnecessary. In most places, Americans on similar visits do not have to be subjected to such delays and embarrassments and petty annoyances. Reciprocity in such matters is important to international good will.

9. That another great objection to the law is that it offers little if any encouragement to the remaining DP's or for the escapees from communist regimes whom we have encouraged to escape. It also does nothing to solve the problem of population pressure in many points in the world. No reasonable person advocates unrestricted immigration, but we could take a reasonable number. (See recommendation No. 3 of the President's Commission.) Proof of our intention to help would do a great deal to encourage other countries to accept their share of immigrants on a nondiscriminatory basis.

10. That it seems clear that the present law does not provide for the population which we actually need. Those who have studied the subject, uniformly testified at the hearing that we could use up to 250,000 without any difficulty. We actually need immigrants.

11. That the bill violates American principles by making the grounds for deportation retroactive and establishing no statute of limitations on them.

12. That naturalized citizens may be deprived of citizenship for a number of reasons, such as being affiliated with a subversive organization during the first five years after naturalization, or refusing to testify before a congressional committee concerning subversive activities, if resulting in a conviction of contempt, within ten years after naturalization. Lack of definition of subversive and the retroactive principle might make this serious.

13. That citizenship may be lost by voting in elections in other countries, or by serving in their armed forces. This may create stateless persons because there are often cases where voting is a part of protecting American property investment. Often enlistment in armies has preceded America's entry into the war. For instance, many Americans joined Canada's Royal Air Force.

In short, those who approve the bill feel that its severity and evidence of discrimination are justified by the need to protect our country. On the other hand, those who would like to see it thoroughly rewritten feel that while we want to do everything possible to protect the country from any who would menace its security, the present immigration act is not the best way to do this, and something along the line of that proposed by the President's Commission can better serve our national interest.

CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

The Widening Fellowship Treasure Chest[1]

HAVE exciting rumors begun to reach you—rumors of widening fellowships—twenty-eight countries where treasure may be hid—treasure chests—an ancient (?) chart that gives a clue?

By September it can all be told. A letter will go to every Society during the summer outlining this plan for a quadrennial model—the newest thing in Treasure Chests.

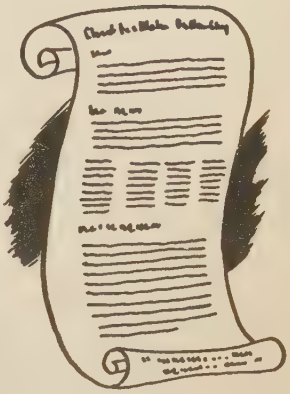
New in What Way?

First—You do the filling of the Chest—not Captain Kidd. Not the man in Scripture who laid up treasure on earth.

Second—You do the burying; only you don't bury it to conceal it. You "plant" it so it will bring forth fruit. Plant it in twenty-eight countries—and watch the results wherever the Woman's Division has work.

Third—The secret chart is an open secret. We want *every woman* to know about these hundreds of thousands of Chests whose contents will be a measure of individual financial ability, in addition to the individual pledge, for the regular work of the Woman's Division within appropriations. Not "pieces of eight"—but a unit of giving for each of the twenty-eight countries.

Suppose even *half* the women of the Woman's Society of Christian Service, in addition to their pledge, put *just three cents apiece* for each of these twenty-eight countries into the Chest, in the course of a year. We would go beyond the $500,000 increase asked of us for each year of this quadrennium.



THE REASON—To meet the emerging needs of an ever-changing world and to increase giving to the total program of the Woman's Division.

The Object of All This?

A Widening Fellowship

Believing that where our treasure is, there will our heart be also, we shall be learning and caring more about the people in all these lands. The Treasure Chest is only a means to this important end.

THE OUTREACH—Algeria • Angola • Argentina • Belgian Congo • Borneo • Brazil • Bulgaria* Burma • Chile • China* • Cuba • Dominican Republic • India • Japan • Korea • Liberia Malaya • Mexico • Mozambique • Pakistan • Peru Philippines • Poland* • Southern Rhodesia • Sumatra • Tunisia • Uruguay • U. S. and Territories

* Work temporarily discontinued.

[1] See page 41 for publication date.

AN ADAPTATION OF THE IDEA SUGGESTED IN THE THIRTEENTH ANNUAL REPORT, PAGE 50

PENINSULA CONFERENCE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

The Budget of A Local Woman's Society of Christian Service

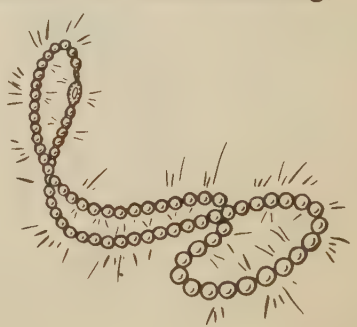
Just as you think of your personal budget for a spring wardrobe, the Finance Committee of your Woman's Society of Christian Service is thinking of your local Woman's Society budget for the coming year. Your own wardrobe will probably include a good-looking basic dress, a good pair of shoes, a neat little hat and accessories. These suggest the items which your Woman's Society budget should include.

1 - A PLEDGE TO THE MISSIONARY WORK OF THE WOMAN'S DIVISION OF CHRISTIAN SERVICE is the basic item in every Woman's Society budget. There is certain missionary work in our church which is the responsibility of Methodist women, and the pledge to missions of each Society goes toward the up-keep of these our institutions and the salaries of our missionaries and deaconesses around the world.

2 - Your LOCAL CHURCH AND COMMUNITY RESPONSIBILITIES make up the next item in your local society budget. A good understanding at the beginning of the year of the responsibilities your Society will be asked to carry in your local church and community will help you to know how to plan your budget and your finances.

3 - A CULTIVATION FUND item in your local Woman's Society budget takes care of overhead! Your Cultivation Fund pays for such things as program materials, postage, helping someone from your Society go to the Summer School of Missions and Christian Service at Dover, and all those things that help to cultivate interest and understanding.

AND THEN YOUR ACCESSORIES!



4 - SUPPLY WORK provides those necessary little extra items that help out in our Woman's Division institutions. Items on the list of Supply Askings which is sent out each year by the district secretary of Supply Work are considered SUPPLIES.

5 - A small amount placed each year in the budget of each local Society for the BETTIE S. BRITTINGHAM MEMORIAL SCHOLARSHIP FUND is a token of love and remembrance for the first editor of The Methodist Woman, a distinguished member of our conference.

6 - In your Woman's Society budget an item of 10 cents per member for the salary fund of our conference projects, The Riddle Memorial Deaconess Home and The Mary Todd Gambrill Neighborhood House, will help toward paying adequate salaries. We call this SUPPLEMENTARY GIVING.

Josef's Studio

Mother and Daughter Banquet, La Trinidad Methodist Church, San Antonio, Texas. Rio Grande Conference

MOTHER-DAUGHTER BANQUET

A Mother-Daughter Banquet was held in nearly every Society of the Rio Grande Conference during the spring. The purpose was fourfold: to explain the new goals for the quadrennium, to stimulate the organization of World Friendship Groups of Girls, to encourage employed women to organize a Wesleyan Service Guild, and to increase the membership of the Woman's Society of Christian Service.

In La Trinidad Methodist Church in San Antonio, a total of 133 mothers and daughters were present. The daughters furnished the musical part of the program while the mothers explained the great work carried on by the Woman's Division throughout the world.

The awakening interest which the young people have shown in the work of the Woman's Society is certain proof of the success of the project. *Reported by* MRS. CLOTILDE FALCÓN NÁÑEZ.

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by conferences.

ERIE: *Brookville District*—Bridinsburg, Rolfe.

PHILADELPHIA: *Northwest District*—Barren Hill, Evansburg, Temple.

WEST VIRGINIA: *Moorefield District*—Gormania.

WYOMING: *Oneonta District*—Doraville, North Afton, Worcester.

MEMPHIS: *Brownsville District*—Atoka; *Dyersburg District*—Dyersburg Mission; *Memphis District*—Andrews Chapel.

SOUTH GEORGIA: *Dublin District*—Allentown, Keas.

DETROIT: *Saginaw Bay District*—Bethel.

INDIANA: Columbus District—2.

IOWA-DES MOINES: *Des Moines District*—Bethel.

NORTH DAKOTA: *Southern District*—Berlin.

CENTRAL KANSAS: *Dodge City District*—Centerview, Greensburg, Willsford, Belpre; *Hutchinson District*—Huntsville; *Wichita District*—Centennial, East Heights, Mt. Hope, Walton.

LOUISIANA (S.C.): *Monroe District*—Harrisonburg.

NEBRASKA: *Omaha District*—Julian. Bethel (no district given).

TEXAS (S.C.): *Galveston District*—Wallis.

PACIFIC NORTHWEST: *Spokane District*—Rocklyn (Washington).

The following districts are reported as 100 per cent organized. This means there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church of the district. Names of such districts will be published *once only* during the quadrennium.

SOUTH CAROLINA (S.E.): *Charleston, Spartanburg Districts.*

VIRGINIA: *Eastern Shore District.*

SOUTH CAROLINA (C): *Sumpter, Greenville Districts.*

DETROIT: *Detroit District.*

ILLINOIS: *Bloomington, Champaign Districts.*

ROCK RIVER: *Chicago Southern District.*

NEBRASKA: *Columbus, McCook, Northwest Districts.*

NORTHWEST TEXAS: Amarillo District.

RIO GRANDE: *TOTAL CONFERENCE.*

SOUTHWEST MISOURI: *Kansas City District.*

TEXAS: *Houston East District.*

WEST OKLAHOMA: *Enid District.*

PACIFIC NORTHWEST: *North Puget Sound, Seattle Districts.*

PHILADELPHIA'S PUERTO RICAN SOCIETY

as visited by the District President, Mrs. John F. Merkel

I visited the Puerto Rican Woman's Society of Christian Service at Fifth Street Mission, Philadelphia. It was a most unusual experience, one of the most satisfying visits I have made during my administration. It was interesting and something of an occasion to have my remarks interpreted by the very vivacious and charming president to the rest of the group; and when she asked them to accept a budget, I never saw it done more heartily nor more unanimously, yet these women are all employed and bear much of family support. There were five or six teen-agers in the group, boys and girls, and I asked at the close of my remarks whether they had a clearer understanding of the Woman's Society. I was cheered by the enthusiastic replies of the boys, and could not help but wonder whether in time some of those same teen-agers might be some of our workers.

A Marching Sound—III

By MARIETTA MANSFIELD

I HEAR a marching sound . . . the footfalls of Master Mohan Lal. He served in the church as a village schoolmaster and preacher for nearly half a century. He was a humble man who believed in the Christ Way. As we sat together and talked, he told me of the years of his now nearly spent life, of the struggles, the hardships, the sorrows, and the joys of those years. As we broke bread together, our fellowship was strengthened. Then came the day when he had another experience to share with us. I tell it now in his own words:

"Miss Sahib, the Hindu elders came to see me the other day. They wanted me to become a Hindu and teach in their school."

"At what salary?" I asked.

"Oh, that, Miss Sahib, it was much more than I now receive. But I declined. When I said 'No,' they threatened me."

Then the face of this kindly man was lighted by the radiance of an inner glow. I listened. He continued:

"I am now an old man," I said. "My hair is nearly white with age. I have served the Christ as a village schoolmaster and preacher for nearly fifty years. He has never failed me. I must not fail Him now. Do with me what you will; but fail Him I cannot."

As I sat listening to this saintly man, there flashed into my memory many expressions of his kindliness. The year before he had had more than fifty children enrolled in his school. Among these children were those of high caste, outcaste, Muslim, and Christian. All sat together, as they worked and played. To this kindly man they were as his family. When the results of examination grades of all our schools of the district were compiled, these children of Master Mohan Lal's school stood first in rank. He had never had teacher training, but he loved his work and gave himself in it. . . .

I hear a marching sound . . . the footfalls of a village woman. I hear it now as I heard it the day I sat in the village in the shade of a tree. This was my first visit to this distant village of Daryapur. The children began edging up to me, closer and closer. We

chatted while I fashioned a bird by folding a square of paper. We were getting acquainted, the children and I. Then suddenly, I saw her, Asha, coming down the village road. She was tall, slim, and graceful. I liked her from the first moment. That jutting chin denotes strength of character and a strong will, I thought. She came up to me and we exchanged pleasantries. We sat and talked of many things—the failure of the crop because of an untimely frost; the failure of the Christmas rains; the coming of the locusts that blotted out the sun. Asha spoke of her first grandchild, and her pride in him and in his brightness was ill concealed. Then suddenly in the midst of our chatter, Asha said, 'Miss Sahib, sing something." "What shall I sing?" I asked, stalling for time, because in my haste to get an early start while it was still cool, I had left my hymnbook and Bible. And of all days to be without both, this is surely the most inopportune, I thought. But I began to sing. Asha, the children, and those, who had stopped as they passed by on their way to work, joined in.

Asha looked up into my face and said simply, "I am a Christian." In the hours that followed, while we sat talking of what it means to be Christian in our personal and community relationships, all sense of time and place vanished. . . . But I had to go home, twenty miles through the shimmering heat of a tropical sun. Our good-bys had been said and I had started off. Then—"Miss Sahib, wait a moment . . ." and Asha was gone. Just as suddenly she returned, holding a chicken which she stroked gently. It was a pet. She looked up at me and in great earnestness said, "Miss Sahib, this has indeed been a great day for me. I think it is the best day of my life. And because God sent you to us, I want to give you this chicken to show that we are thankful." In that moment I was called upon to do one of the hardest things I ever had to do: tears came to my eyes as I extended both hands to receive her gift of love to the church.

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

ames and Brownley

Mrs. E. V. Ennis

Mrs. James B. Hughes

SOUTHEASTERN JURISDICTION SECRETARY

FIVE of the six jurisdictions have elected a new Wesleyan Service Guild secretary during the past year. The latest change was made in Southeastern Jurisdiction, when Mrs. E. V. Ennis was chosen to take the office. Her election was confirmed by the Jurisdiction Woman's Society of Christian Service at its annual meeting in Jackson, Mississippi.

Katherine Ennis has been active in the work of the Wesleyan Service Guild since unification, having served as secretary of Norfolk District and also of Virginia Conference. She has been responsible for the organization of thirty Guild units in the conference. For four years she was principal of the Wythe County and St. Barnabas Mission School. In addition to her teaching experience, she has been employed as a journalist in the public relations office at the Norfolk air base. She is now a substitute teacher in the Norfolk schools.

Mrs. Ennis succeeds Mrs. James B. Hughes, who has been the jurisdiction secretary for the past five years. Mrs. Hughes was eligible for re-election, but declined because "the jurisdiction is rich in leadership and I desire others to have the enriching experiences which have been mine these five years." Because of her deep interest in the Wesleyan Service Guild, Mrs. Hughes will continue to give it a place of major importance. She was elected this year as Member-at-Large of the Standing Committee of the Wesleyan Service Guild, and will serve as chairman of Status of Women. She is active in other church work, and operates her own business in office supplies.

UNITED NATIONS SEMINAR

THAT the Guild United Nations Seminar, which was held in New York City, April 6-7, was such a great success was due to the splendid planning and efforts of Mrs. Margaret Bender and Miss Ruth Harris, of the staff of the Department of Christian Social Relations and Local Church Activities. Guild members came from points as far west as Kansas City, Missouri, and Lincoln, Nebraska, and as far south as Jacksonville, Florida. On Monday morning the sessions began with a worship service by Miss Johnson, followed by a talk on "The Christian's Responsibility in World Affairs" by Miss Thelma Stevens, executive secretary of the Department of Christian Social Relations and Local Church Activities. Then Mrs. Bender gave the background of the United Nations.

Monday afternoon and most of Tuesday were spent at United Nations Headquarters. Briefings by Mr. Miao of China and Mr. Salsamandi of Uruguay were sources of practical information, giving concrete evidence of the services and values of the United Nations throughout the world. Most of the members of the group were able to attend the session of the General Assembly at which Dag Hammerskjold was elected Secretary General.

Other highlights were the session at 150 Fifth Avenue, during which publicity aids, music, slides, movies, filmstrips, table decorations were demonstrated, and a visit to the United States Mission of the United Nations. At the dinner meeting on Tuesday evening the group evaluated the seminar. In answer to the question, "What are we going to do about the Christian's responsibility?" these suggestions were made for a follow-up on the seminar:

Have a study class on the background of the United Nations, with briefings, reports on the U.N. sessions, and workshops. Secure material from the United Nations and give talks at various Guild groups, using interesting maps.

Urge use of the film, "Toy Maker,"

(*Continued on page 34*)

A GUILD WEEKEND IN INDIA

Reported by MARY INEZ HOLLAND, *Pakur, India*

A PROGRESSIVE step was taken when the first Wesleyan Service Guild Weekend was held in Calcutta, India, March 13-15. There is an interesting bit of history concerning it.

When the first group of I-3's arrived in India in 1949, Miss Irma Collins, principal of Calcutta Girls' School, said to Georganna Falb and Mary Inez Holland, "There are several young women members of Thoburn Methodist Church who are not members of any particular group. They all work. I've visited so many nice Guilds for business and professional women at home in the United States. Couldn't we have such a group here?"

So the three organized the first reported Wesleyan Service Guild in The Methodist Church in Southern Asia. The Thoburn Wesleyan Service Guild was fortunate in having Miss Lucile Colony install them during her visit to India in 1950.

She talked to Misses Ruth Eveland and Mary Ferguson about a Guild at Pakur, for Miss Mary Inez Holland was transferred to Pakur, in July, 1950. It was found that the teachers of the school were the active members of the Wesleyan Service Guild and held most of the offices, while the women of the village became less and less active, often not even attending. If the meeting time was set for the teachers, it was inconvenient for the village women and vice versa. So the second Wesleyan Service Guild was formed. The Woman's Society of Christian Service then blossomed forth with more opportunities for leadership.

When Miss Smitri Das, Crusade Scholar from India, went back as principal of Lee Memorial School, she took with her memories of Wesleyan Service Guilds in the United States. The two Guilds already organized in the Bengal Conference gave her encouragement to start one in her church. The problem was

Misses Smitri Das, Mary Inez Holland, Soni John, the three who planned the Guild Weekend in Calcutta, India

the same—the working woman is free when the homemaker wants to be at home with her family. So the third one was formed at the Central Bengali Methodist Church in Calcutta.

At the weekend in March, Miss Irene Wells made the Guild program very real and alive by giving messages and reports of work from Miss Lillian Johnson, Wesleyan Service Guild Secretary, and various conferences during her talk on "Wesleyan Service Guilds in the United States of America."

The challenging topic, "The Responsibility of the Indian Woman in the Church of Today," was developed through a panel discussion by three Guild members, Miss Shanti Lee from Central Bengal on "The Responsibility in Education," Miss Mary Franklin from Thoburn on "The Responsibility in the Community," and Miss Champa Marendi from Jidato Pakur on "The Financial Responsibility."

Saturday night featured an International Banquet. The table decorations were paper people of all colors joining hands across the maps of the world. Misses Irene Wells and Karuna Lee took the group around the world in game and song.

Sunday morning a worship service was held at Thoburn Church, followed by a panel discussion on "Problems of a Professional Woman," by Miss Vera Parks and Mrs. E. A. Fritschle.

The Sunday evening candlelighting consecration service was led by the Rev. E. A. Fritschle. Mrs. Swarnaker gave an interesting report of the All-India Woman's Society of Christian Service Convention.

An interesting sidelight is that this Weekend represented at least five language groups, but it was necessary to use only two languages —English and Bengali.

Already members are saying, "We can do this next year."

United Nations Seminar

(Continued from page 33)

available at The Methodist Publishing House, rental; $7.50.

Interest others in the books and pamphlets you are reading about the United Nations and Human Rights.

Cooperate with other groups to bring the work of the United Nations to the attention of people.

Use the local radio station. Work for a fifteen-minute program, getting help in planning it from Mrs. Bender, Department of Christian Social Relations and Local Church Activities. Enlist every Guild member in arousing public interest in the United Nations. Use the "lever method," moving the people who will move other people.

See if your library has a shelf for United Nations material. If not, help in furnishing a good one.

Many Guild members who were not able to attend the seminar have expressed the wish that we might have another. The Guild office wishes to know if you would be interested, and what time of the year would be most convenient for you.

SUPPLY WORK

Supply Work askings will come to the Guild through the secretary of Supply Work of the Woman's Society of Christian Service. This is done in an effort to systematize the giving of Supply materials. Guilds may send Cash for Supply Work designated for any one of the Guild Special Interests as they always have done.

A Tour With a Mission

By MARGARET A. PEACOCK, *Secretary, Northeastern Jurisdiction*

AT Harrisburg, Pennsylvania, on April 3, twenty-six Northeastern Jurisdiction Wesleyan Service Guild members entered the chartered bus which was to take us 1,600 miles into the Southeastern Jurisdiction, visiting nine mission projects in Tennessee, North Carolina, and Virginia.

Passing through Staunton, we spent Friday night in Lexington, Virginia. Saturday, we visited the Natural Bridge, ate luncheon in Wytheville, and reached Knoxville, where we stayed two nights.

On Easter Sunday we met Dr. and Mrs. Leroy A. Martin, president of Tennessee Wesleyan College, Athens, Tennessee, where we shared in the worship service, ate dinner, and toured the campus of this coeducational junior college. We were especially interested in the Elizabeth Ritter Hall, opened in 1891 by the Woman's Home Missionary Society of the Methodist Episcopal Church, now owned and operated by the Woman's Division of Christian Service. The superintendent, Mrs. Richard M. Millard, told us over 5,000 girls had been cared for by Ritter Hall in the girls' dormitory, social and game room, home economics and music rooms, and the third-floor sorority rooms.

On the way back to Knoxville, we visited Hiwassee College at Madisonville where Dr. Aaron H. Rapking, director of Town and Country Work under the Board of National Missions, has his headquarters. Hiwassee is a service institution, helping boys and girls of moderate means to get an education. Many students from Pittman Center and Henderson Settlement continue their education at Hiwassee.

Easter Sunday evening was spent at the beautiful Church Street Methodist Church. Dr. C. P. Hardin and Mrs. Hardin, who is a member of the Wesleyan Service Guild Standing Committee, invited us to share in the evening fellowship services, including a snack-supper, informal discussion groups, and chapel worship.

Monday morning, Mr. W. M. Landess of the Education and Information Unit, Tennessee Valley Authority, showed movies and slides portraying the work and philosophy of the TVA. Following this, Dr. Rapking led us to the Kansas Community, with which he has been working for seven years. We were much impressed by the enthusiasm of this community fellowship.

Our next stop was at Pittman Community Center, a project of the Division of National Missions. We were delighted to meet Dr. and Mrs. Robert Thomas and to see some of the work about which we had read in *So Sure of Life*. Pittman has 315 children, and 115 high-school youth attending its schools. We stayed at Pittman for dinner.

The next morning we crossed the Great Smoky Mountains to visit the Methodist Indian Mission, just outside the Reservation at Cherokee, North Carolina, also under the Division of National Missions. Rev. P. F. Snider is very proud of his new church.

Mrs. Claire Lennon and the staff at Allen High School, Asheville, are just as proud of their lovely new dormitory, a project of the 1951 Week of Prayer and Self-Denial. The contrast between the new building and the old ones points up the urgent need for more modern buildings in this Negro girls' school.

From Allen High School, we went to beautiful Lake Junaluska, the Assembly Grounds of Southeastern Jurisdiction, where we stayed overnight. Here we visited Dr. Elmer T. Clark, former editor of WORLD OUTLOOK, and saw the beauty of the lighted cross reflected in the mountain-rimmed lake.

Wednesday afternoon found us on the attractive campus of Pfeiffer Junior College in Misenheimer, North Carolina. We had dinner with Dr. and Mrs. Chi M. Waggoner and the faculty in the students' dining hall. Pfeiffer's primary purpose is to train young men and women for Christian leadership. This purpose calls for the joining of a wholesome religious atmosphere and a strong religious program to an honest educational set-up.

At Greensboro, North Carolina, Dr. and Mrs. David D. Jones, the faculty, staff, and students—everyone we met at Bennett College, where we stayed from Wednesday night to Friday morning—made us feel we were very welcome, honored guests. This year, Bennett has 436 students, coming from thirty states and six foreign countries. The spacious campus has thirty-one buildings, many being of red brick, American Georgian architecture.

Our group was divided, five or six to a dormitory, so that we had a sense of living with the girls. In the morning, we were conducted on a tour of the campus by students with free time. At ten, we attended the chapel service at which Dr. Jones presided. Then we visited whatever classes we wished. At noon, in the private dining room of the new Student Union Building, we had an opportunity to meet more of the faculty members. Here Dr. Jones told us some of his problems as president of an institution with an annual budget of $481,000. In the afternoon, we visited classes and attended the Senior Choir practice, enjoying the fine singing under the direction of Mr. Whiteman. In the evening there was the quarterly Birthday Dinner and a presentation of "Lady in the Dark" by the Little Theater Guild.

Friday we visited the Wesley Community House at Danville, Virginia. Miss Norma Donniger and her associate, Miss Helen Stanfield, explained the work and showed us the facilities of this very old house. Here twenty-five nursery children are cared for from seven A.M. to five P.M. while the mothers work. In addition, thirty-five four- and five-year-olds attend kindergarten classes. The activity room is opened at 2:30, and from then until night the house is alive.

One of the things which made our tour most enjoyable was the contact with Wesleyan Service Guilds of Southeastern Jurisdiction. At Staunton, Virginia, Miss Rosamund Marchant, district secretary, planned a dinner for us at the Stonewall Jackson Hotel, where we met eight of her district leaders. Mrs. Spence, president of St. Paul's Wesleyan Service Guild in Wytheville, Virginia, served a delicious luncheon for us in the church.

At Marion, North Carolina, Mrs. R. C. Corbett made arrangements for us to eat at Cooper's Steak House. Mrs. P. A. Masten, president of the Campus Wesleyan Service Guild at Pfeiffer, planned our visit there. Miss Annabel Thompson, Wesleyan Service Guild secretary for Western North Carolina Conference, came to Bennett to greet us and stayed for the Birthday Dinner and drama. At Lynchburg, Mrs. Thomas B. Carroll and her friends shared a delicious luncheon at The Columns and then conducted us through Randolph-Macon Woman's College.

At Culpeper, we stayed at a motel run by a Guild member. Mrs. Maxwell Willis, Culpeper District Wesleyan Service Guild Secretary, gave an informal reception in our honor at the Methodist church on Friday night, when Miss Christine Snider, a worker in the Culpeper Rural Project, gave an interesting account of her work among eight rural churches. The next morning we traveled on to Harrisburg where we separated for our homeward journeys, feeling proud of the work and happy to have a share in it.

September Program Helps

By MRS. JAMES B. HUGHES, *former Secretary, Southeastern Jurisdiction*

"Jesus' Ministry to Village People"

With the idea in mind of having this program developed by units with varied community interests, we have asked a few Guilds from different sections to prepare it and give us their suggestions. We have chosen the one prepared by Unit Three, Edenton Methodist Church, Raleigh, North Carolina, because they have adapted a local situation, using it to the best advantage.

WORSHIP CENTER: Small table (place books or small boxes on top to make surface uneven—cover with green cloth to make it resemble green hillside). Place erect on the highest place the picture, "The Angelus" (A good copy of "The Angelus" is available in the sets of pictures in the Closely Graded Church School Lesson Series). Use fall grains and potatoes and beans to complete the worship center.

POSTERS: Make posters showing work at MacDonell Methodist Center, Houma, Louisiana. (Materials for poster can be secured from literature and past issues of THE METHODIST WOMAN. Posters can be used on bulletin board to stimulate attendance at meeting and then be displayed at meeting.)

HYMN: "This Is My Father's World" (*The Methodist Hymnal,* No. 72)

SKIT: "Migrant Program Resumed"

For the fourth year the North Carolina Council of Churches has conducted a program designed to aid some 10,000 migrant workers employed in harvesting crops, especially potatoes and beans.[1] Four Guild members prepared a skit representing a committee meeting. The members represent a farm owner, a foreman of a migrant group, a member of the employed staff, and a Wesleyan Service Guild representative. In the skit, the program of the past year is reviewed, and plans for next summer are discussed, including consideration of the following problems: inadequate housing, including lack of proper sanitation; need for adequate care of children while parents work in the fields; lack of adequate medical care and hospital facilities; juvenile delinquency; inadequate recreational facilities; total lack of churches for migrants.

HYMN: "O Master, Let Me Walk With Thee" (*The Methodist Hymnal,* No. 259)

SLIDES: "Rural Work in North Carolina"

A member of the Woman's Division of Christian Service doing rural work in North Carolina has excellent slides showing work done. Similar slides regarding Elizabeth Thompson's work can be used.

PRAYER

SUGGESTIONS AND ACTION: The suggestions for discussion and action in the Program Book* are very good. Note the special references here to the Wesleyan Service Guild. Definite plans should be made at this meeting for your Guild to make a study of the needs of people in rural areas nearest to you. What can your Guild do about it? Suggestion number seven in the Program Book tells you how to begin.

Note: Be sure your Guild members understand that Miss Elizabeth Thompson is not the director of MacDonell Center. She is the director of the Louisiana Rural Work, with her office at MacDonell. Mrs. Nettie Thornton superintends the work at MacDonell Center. (See *Patterns for Peace, Thirteenth Annual Report of the Woman's Division of Christian Service,** page 157.)

While the above program preparation is designed to meet the needs of that particular community, migrant work is common to practically all sections. Study this program carefully and see if you cannot use a local situation in such a way.

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* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Write notice of meeting on cards cut in shape of a potato.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

IS IT IMPORTANT TO HAVE A LOCAL STUDENT SECRETARY?

By MRS. DAVID CATHCART,[1] *Vice-President, Southeastern Jurisdiction*

IT IS often difficult to measure progress when dealing with intangibles. Seeds planted in the hearts and minds of the youth of our church often take years to grow into sturdy trees which bear fruit. Ideas may remain dreams, then one day be translated into glorious reality. Those of us who work with children and youth sometimes become impatient when the seeds take too long to mature or when we have difficulty creating reality out of our cherished dreams.

Too often we have given up in despair—said by our actions, "What's the use? Let's find some other place to work and spend our energies of time and talent and money," and then moved on to other fields which for the moment seemed more satisfying. But some have dared to say, "It can be done."

Every local church has someone —pastor, layman, church-school teacher, or Woman's Society member—who has said, "This is the *most important* challenge in the entire program of the church." These church members have dared to lead young people as they explored the meaning of being church members; introduced them to the Scriptures and helped them translate those words into a pattern for their lives. They have shared their skills, given of their time—indeed have taught by precept and example that the Christian way of life was a good and satisfying one.

But their number has been all too few. Time and again we hear pastors say, "If only I could find adult leadership for our youth program." We hear church-school superintendents lamenting the lack of teachers and persons willing to train themselves for this task. We hear Woman's Society nominating committees agreeing to leave unfilled the offices of secretary of Youth Work and secretary of Student Work because they first want to secure persons for "more important" jobs.

The statistics of the jurisdiction bear out that statement. Last year we reported approximately 7,850 societies, but only 63 per cent of those had secretaries of Youth Work and less than 74 per cent reported Student Work secretaries. A scant 10 per cent of the Youth Work secretaries have formed World Friendship Groups of girls. Only 12 per cent of the churches felt it important to observe Student Recognition Day.

We all are aware of the fact that we as a jurisdiction failed to reach our quota of missionaries and deaconesses for the quadrennium just past. This was our combined responsibility. At a recent meeting of youth leaders we were told that various areas of the summer service program of our church face grave curtailment unless adequate adult leadership is available immediately. Somewhere along the line, we in places of leadership have failed to present this privilege of leading youth as the supreme challenge in our modern church. We have been content to reach a few while hundreds upon hundreds still ask for guidance.

In view of this situation the following presentation was written. Perhaps it speaks to you.

* * * * *

Solo Voice: **Christian, dost thou see them?**

All: **See the youth of every nation**

3 Voices: **Seeking,**

Plus 3: **Yearning,**

Plus 3: **Searching,**

Plus 3: **Hoping,**

All: **Following the quest eternal, seeking God,**
His plan for man?

Solo Voice: **Christian, dost thou hear them?**
Hear them ask?

Light Voices: **Hast thou words to give in counsel?**

Dark Voices: **Do we share our brother's load?**

Light Voices: **Is there service we can render?**

All: **Who will show to us the road?**

Solo Voice: **Christian wilt thou help them?**

Light Voices: **Sacrifice thy time to counsel?**

Dark Voices: **Wilt thou live a life devoted?**
Dedicated to the Master's plan?

Light Voices: **Wilt thou give of time and talent,**
Help thy church to meet this need?

Dark voices: **Wilt thou pray and without ceasing**
For God's guidance as thou worketh
So thy labors be not vain?

Light Voices: **Wilt thou live a life victorious,**
Challenging, contagious, for thy Lord?

All: **So these youth who look upon thee**
See His glory in thy face?

Solo Voice: **Dost thou see them?**

Solo Voice: **Wilt thou help them?**

Solo Voice: **Canst thou hear them?**

Solo Voice: **Listen, as they seek thine aid.**

Light Voices: **Who will teach us of the Master,**

Dark Voices: **Help us delve into His word?**

Light Voices: **Learn its truths,**

Dark Voices: **Love its commandments,**

All: **Help it be for us a guide?**

Light Voices: **Who will help us place our Master**
High above all else in life?

Dark Voices: **Who will teach us tithing, temperance,**
Stewardship for all of life?

[1] Former Jurisdiction Secretary of Student Work.

All: Who will help us see as brothers
All God's children, white or black?
Can we share of our abundance
All the things they seem to lack?

Light Voices: Who will teach us?

Dark Voices: Who will train us?

Light Voices: Who can show us where to serve
As we heed the great commission,

Solo Voice: Go and preach to all the world?

Dark Voices: Who will help us face the problems
Crowding into each day's life?

Light Voices: What of war?

Dark Voices: Our jobs?

Light Voices: The future?

Dark Voices: Must we preach to have His blessing?
Is all work sacred in His sight?

Light Voices: What of love, our life's companion?

Dark Voices: How to build a Christian home?

All: Comes the cry, repeated, louder, "Who will help us?
Be our guide?"

Solo Voice: Then a voice spoke out in answer,

Solo Voice: "The great task is just begun,
And we strive to keep on building
'Til His kingdom shall be won.

Light Voices: We have taught in church and playground
Of the Master's way of life,
We have called for life decisions
Opened doors for work and play.
Made youth aware of God's own presence,
Lifted hearts to sing and pray."

Dark Voices: At the camp and at the college
Holding always high the challenge,
Wilt thou go to serve thy Master
Here at home, across the waters,
Longing but to do His bidding.
Caring not where He might lead?

Light Voices: We have helped them know the blessing,
Giving for another's needs,

Dark Voices: We have opened doors in friendship
To the strangers on our shores.

All: We have studied, prayed and labored,
Finding joy through every deed.

Solo Voice: Comes the cry yet louder, louder,

All: This is true and even more.
Yet still countless youth are seeking,
Still the need is great, unmet
For mature and Christlike guidance
Youth is seeking, seeking yet.

Solo Voice: Christian, wilt thou answer boldly,

All: "By God's grace, I'll try."

Light Voices: Keep me eager,

Dark Voices: Give me courage,

All: Grant me knowledge, Lord, of Thee.

Light Voices: Make me humble,

Dark Voices: Guide my efforts
Lest in vain my service be.

Solo Voice: Hear my prayer, O Blessed Father,
Guide my path from day to day.

All: As I serve the youth about me
Show me, God, Thy plan, Thy way.

The Philippines Unit

(*Continued from page 11*)

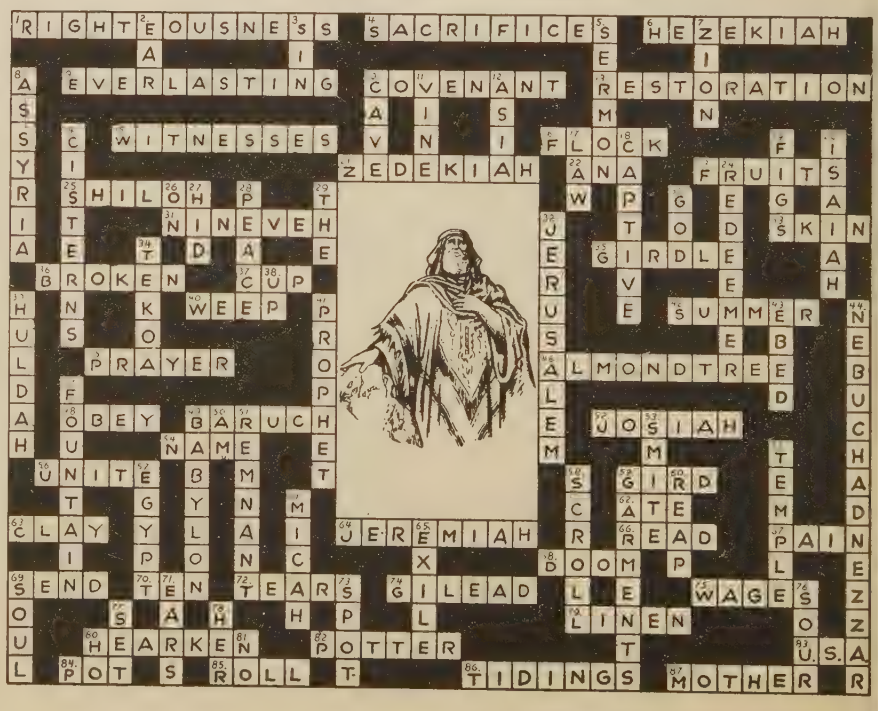
3. Leaders:
   a. Every pastor's wife must lead and participate in all church activities.
   b. Every pastor's wife must love the church's work.
   c. Cooperate with our husband in the task to which we are called.
4. Worker
   a. Active worker and not a nominal member.
   b. Seek to do the work where we are specially fitted in the church.
   c. Give our best in the task, putting aside worldly pleasures.
   d. Spend our time where our service is most needed.
5. Support (Tither):
   a. Strict and honest in giving our tithes for every blessing we receive.
   b. Giving our one-tenth will encourage us to live in abundance.
   c. Give more to the support of our church.
6. Keep Sunday Holy:
   a. Not to work on Sunday, washing clothes, ironing, et cetera.
   b. Not to buy and sell on Sunday.
7. Business:
   a. Not to sell or use liquor, cigarettes, and tobacco.
   b. Do not make much profit in your business.
   c. Sell goods or commodities that are of good quality.
   d. Take business as secondary and the things of God as first.

Operation Combination "O" Cover

(*Continued from page 2*)

gifted artist, Mr. Robert Schwing, drew their portraits from pictures taken at the Conference on Missions. Reading clockwise; Mrs. R. P. Sherrill, Statesville, North Carolina; Miss Ruth Harris, China Missionary, assisting in the Department of Christian Social Relations and Local Church Activities; Mrs C. A. Newton, Alameda, California; Mrs Raymond Allison, Duncan, Oklahoma; Mrs. Byron Benson, Bend, Oregon; Miss Isabelle R. Jones, Asheville, North Carolina.

KEY TO PUZZLE ON JEREMIAH



JUST A FEW MINUTES

The Executive Committee of the Woman's Division of Christian Service of the Board of Missions of The Methodist Church was called to order by the president, Mrs. Frank G. Brooks, at 2:00 o'clock Friday afternoon, April 10, 1953, in the Chapel at 150 Fifth Avenue, New York, New York.

New Members. Mrs. W. E. Horton, the recently elected president of the South Central Jurisdiction, and Mrs. Wallace M. Streeter, the new president of the Northeastern Jurisdiction, were nominated to the Board of Missions for election as members-at-large.

Literature Headquarters

Cash receipts for 1952-53 from Literature sales, $528,969.85.

An analysis of the sales to date (April, 1953) for our major publications for 1952-53:

African Heritage	**36,000**
These Rights We Hold	**33,000**
Toward Understanding the Bible	**115,000**
Program Book	**135,000**
Worship Booklet	**215,000**

In 1949 the total sales on consignment orders, which include jurisdiction, conference, district, seminar meetings, and summer schools, totaled $52,300; in 1952 sales totaled approximately $105,000. In 1949 summer school sales, alone, totaled $28,000, while in 1952 summer school sales totaled $48,000. Two years ago the subscription list of THE METHODIST WOMAN stood at 200,000, but now we have passed the 275,000 mark.

Report on the Conference on United States Responsibility for World Leadership in 1953 was led by Mrs. J. Fount Tillman, assisted by Miss Elizabeth Lee, Miss Thelma Stevens, Miss Elizabeth Stinson, Miss Louise Robinson, Mrs. Charles E. Wegner, and Mrs. Clifford A. Bender. This conference, which met in Washington, D. C., March 1-3, 1953, was composed of the delegates of some 110 representative national organizations professing faith in the United Nations and calling for action. It is significant to note that thirty-seven of the organizations represented were church connected. The panel discussions centered around the United States Responsibility for Disarmament, for Economic and Social Advance, and for Human Rights. Throughout these discussions there was a distinct spiritual and moral emphasis. The issues were very similar to those presented by the Woman's Division over a period of years, and the action taken there was the same as the Woman's Division had previously taken. From information brought by these delegates that 80 per cent of our population is uninformed, it is obvious that an extensive program of education on the importance of the United Nations is necessary.

Work in Home Fields

New Work: Linnton Community Center, Portland, Oregon, was approved as a project of the Woman's Division for cooperation in leadership, supervision, and limited financial responsibility, *if and when the worker is available.*

The Good Neighbor Settlement House, Brownsville, Texas, was approved as a project of the Woman's Division with supervision and leadership to be supplied by the Division, *if and when a worker is available.*

Visitation and Study: Miss Mary Lou Barnwell, executive secretary for the Commission on Deaconess Work was authorized to study deaconess work in Europe and England. (*Miss Barnwell leaves in August to make a study of the deaconess movement in the Philippines.*)

Work in Foreign Fields

Building plans approved:

Africa: Ganta, Liberia — staff house, missionary and nurses' residence; Kapanga, Belgian Congo— missionary residence.

India: staff residence, servants' quarters, evangelistic work, Shahjahanpur; nurses' home, Madar Sanatorium, Ajmer; operation theater, Suvarti Hospital, Dhulia; two cottages for girls at the vocational school, Zaheerabad, Deccan.

Latin America: missionary residence, Santa Rosa, Cuba; dormitory, Colegio Irene Toland, Matanzas, Cuba.

Consultatives Invited: Miss Louise Young will visit work in North Africa for consultation on rural and urban social work; Dr. Maxie N. Woodring, retired professor of education, Teachers' College, Columbia University, will spend a year in South America conducting seminars with teachers in secondary schools; Mrs. E. LeRoy Stiffler, Publication and Business Manager, will visit the interdenominational printing offices in Africa.

Field Visit: Miss Lucile Colony, executive secretary for India and Pakistan, will visit the work there.

—Mrs. J. Ernest Wilkins,
Recording Secretary

ANNUITY GIFTS

Find out about the Annuity Plan of the Woman's Division of Christian Service. That plan provides for a steady, sure income to the donor of an Annuity Gift and at the same time a gift for the world-wide program of the Woman's Division. For information regarding this Annuity Plan send for the free booklet, *Annuity Dollars Make a Difference.* Fill out the blank below and send to:

Treasurer
Woman's Division of Christian Service of the Board of Missions of The Methodist Church
150 Fifth Avenue, New York 11, N. Y.
Send me the free booklet *Annuity Dollars Make a Difference*

Name_____

Street_____

City_____ **State**_____

Circles WORSHIP AND PROGRAM SUGGESTIONS

Ambassadors for Christ

MUST HAVE A SACRIFICIAL SPIRIT

By MRS. ELMER DOUGLAS[1]

ALGERIA UNIT

World Federation of Methodist Women

HYMN: "Take Up Thy Cross" (*The Methodist Hymnal,* No. 260).

MEDITATION:

"Father, into thy hands I commend my spirit" are the words of Jesus at the close of his earthly career. Had he not done just that very thing, commended himself to God, through all of his ministry? Had he not been the "corn of wheat" which "if it die," brings forth much fruit? He returned from the temptation period in the wilderness in "the power of the Spirit," having yielded his own to the Father's will. Men marveled at his words and at his works. A voice from heaven said, "This is my beloved Son: hear him."

His ambassadors can do no less than the Master himself. Theirs too should be the spirit of obedience to the Father. Dr. Olive Wyon, in her book, *The School of Prayer,* says that "the heart of personal religion is prayer and the heart of prayer is the spirit of obedience." This is the essence of the meaning of sacrifice, making all of life holy unto Him through moment-by-moment obedience to His will.

Nothing short of such obedience is worthy of us who bear His name. Furthermore no efforts will produce fruit of life-bearing quality unless they grow in the soil of obedience to Him. Because of this, our chief commitment should be to Him through a life of prayer. As we look into the prayer-life of Jesus, we see how deeply he depended upon God for strength and wisdom. As problems and perplexities grew more intense, as the clamor for earthly kingdoms gathered momentum, the more Jesus "withdrew himself apart" in prayer for renewed insights and fresh vigor. Sometimes he was alone with God. At other times he took his colleagues and led them into the sanctuary of his Father's Presence. He yearned for them also to know the way of complete obedience and ultimate victory.

But man wants to stay on the surface, to see and to be seen of men. He finds it difficult to slip underground, to be a "corn of wheat" buried out of sight and let God do his own mighty work. Man feels so sure of himself, so eager and so right. He too readily forgets that seeds lying on the surface will never grow, but rather will they dry up and wither, to be ignored of men and rejected by God. Jesus let his spirit sink into the soil of God's will, for he knew that his was "the Kingdom and the power and the glory forever."

PRAYER.

HYMN: "Are Ye Able?" (*The* Methodist Hymnal, No. 268).

A SACRIFICIAL SPIRIT

PROGRAM SUGGESTION: Emphasis on Missionary Personnel. Two young women in cap and gown walk into the room. They greet each other saying, "Well, here we are all dressed up and no place to go!" One says, "Haven't you decided what you want to do either?" Circle member speaks up enthusiastically, "O girls, there are such opportunities for service. (Lifts challenge from article, page 3.) One girl asks, "What is the role of a missionary?" The circle member gives the five points from the same article. Another member reports that she heard Catherine Parham plead for workers in the Congo. (See pages 6, 7.) A third member tells about the great good done by missionaries such as Dr. Rebecca Parrish. (See page 10.) Others speak in quick succession about the many different types of projects and service. (See articles in July *World Outlook* and "Letters"; also "Missionary Briefs," pages 15-20, of this issue.) The girls listen thoughtfully and ask for material to read. They exit looking at the leaflets. Leader urges members to help discover young women for service.

[1] Missionary, Division of World Missions, the Board of Missions; Tunis, Tunisia, North Africa.

MUST BE OBEDIENT

By MARGRETHE ASKHOLM

DENMARK UNIT

World Federation of Methodist Women

HYMN: "My Gracious Lord, I Own Thy Right" (*The Methodist Hymnal,* No. 257).

MEDITATION:

Obedience . . . not like the slave, who was obedient to his master on account of compulsion . . . or not like the dog or horse, which was obedient to its master because of fear . . . but an obedience which comes out of love for our Master on high. It must be for all ambassadors for Christ as it was for St. Paul, when he said: ". . . the love of Christ constraineth us."

An ambassador for Christ must listen to her Master's voice. She must go with the message at once and she must bring the whole and right message. Think of the woman who, on Easter Sunday, got the message from Christ to go to her brothers and tell what she had seen. . . . And she was at once ready to go, and she brought them the real message. . . . And what happened? This message from their Master gave them joy, and gave them information about where their dear Master was and where they could find him. But what would have happened had she not been obedient? Oh, the disciple would still be sorry and confused and unhappy.

It will happen like this to us, if you and I do not go at once and go with the whole message from God.

The world is in trouble, and it needs to hear the message from God! And you must remember that you are an ambassador for Christ! Maybe you will go to Africa, or India, or Japan; maybe you will go to your sister, your neighbor, to a little girl in the Sunday school, or to an old member in the street with the message. But when the Master calls, we always must remember to go *at once;* we must put aside what we have in our hands—maybe our duster . . . maybe our knitting needles, or whatever it is—we must get up from the pleasant armchair . . . . out to the men and women who need our help.

PRAYER.

HYMN: "Forth in Thy Name" (*The Methodist Hymnal,* No. 290).

PROGRAM SUGGESTIONS: Fru. Askholm, who wrote the meditation for this month, is the new president of the Denmark Unit. Also she is editor of their woman's magazine. (*See cut.*) Pen pals are suggested in the *Handbook for the Vice-President.** If your circle does not have any pen pals, just pretend you do. The following material could be revamped for a letter-reading session: Uruguay, page 17, May issue; Philippines Unit, page 11, of this issue; Women of Burma in the July issue of WORLD OUTLOOK. In closing, show the pictures featuring the Life and Task of the Church Around the World in the August WORLD OUTLOOK.

Quiz

1. Summarize "Operation Combination 'O.' "

2. Give pros and cons on the McCarran-Walter Immigration Act.

3. Widening Fellowship Plan?

4. Identify Mrs. E. V. Ennis, Dr. J. Lem Stokes, Dr. Luke.

5. Report sales of study books.

6. Describe "A Mission Tour."

7. Define Stewardship.

8. List requirements of missionaries and deaconesses.

9. Name the homes for retired workers.

10. Implications for the Woman's Society. Where?

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Program Suggestions

By MRS. CARL B. SEARING, *Vice-President Northeastern Jurisdiction*

September: "Jesus' Ministry to Village People"

THE writers and editors of the new Program Book* and Worship Booklet* have provided an unusual wealth of material and ideas for the presentation of the 1953-1954 programs, so that you may more easily "adopt and adapt" them to your own Woman's Society. Before you begin to plan, read carefully all the directions given on pages VI-X of the Program Book. The work of the Committee on Program is set forth in the new *Handbook for the Vice-President.**

Publicity

In order to insure a good attendance, be sure to use all avenues of publicity—stating time, place, and date of the meeting of the Woman's Society and any other announcement you may wish to include regarding it.

Worship Setting

From back copies of THE METHODIST WOMAN and WORLD OUTLOOK cut several pictures of the Woman's Division institutes. Mount these on cardboard and stand them between two lighted candles. For the background of your worship center use a picture of Christ preaching to the multitudes. This setting then will symbolize Christ as the Sower and the institutions as the harvest which your pledges have made possible.

Presentation

This first month will be especially important in introducing the theme, *A Sower Went Forth,* and for presenting greater opportunities for service in rural communities all over the world.

An outline of the September program appears on page 1 of the Program Book. Also the Worship Booklet contains a complete outline on pages 1 and 2. The various parts are so beautifully integrated that the Committee on Program would do well to follow this with as little change as necessary in adapting the material to the local situation.

The spiritual impetus behind the work of the Woman's Division is presented effectively through the dramatization found on page 3 of the Program Book. (See directions for this on page 2, point 4.) There is opportunity for creative work in giving the talks. They might be told in story form by different women posing as returned visitors from the projects.

If time permits, you might wish to follow the talks with a question-and-answer period, using planted questions based on "Suggestions for Discussion and Action." The leader who has given the introduction to the talks will have the answers which she has prepared from the Woman's Division *Annual Report** and *Do You Know.** (Look especially under the heading of Town and Country). Perhaps it should be noted that while Palmore Institute is no longer a part of our women's work, the Woman's Division of Christian Service does have a student hostel in Chihuahua, Mexico, which provides a boarding home for out-of-town girls who attend the institute.

This program should result in a spiritual uplift and recognition of our moral obligations to others, as well as a new familiarity with one of the phases of the Woman's Division work.

THE WIDENING FELLOWSHIP TREASURE CHEST

TREASURE CHEST and accompanying leaflet, WHERE YOUR TREASURE IS . . . , will be available about August 1. Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. Free for postage; Rates, 25 cents for 50 boxes; 40 cents for 100 boxes.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

Operation Combination "O"

SUMMARY—

1. October is the month for a concentrated drive for *combination* subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

2. The idea is for the secretary of Literature and Publications to hold a tea or a luncheon (financed by the Society) for subscribers and especially prospective subscribers. If a luncheon is held, order reprints of the July-August cover for place mats from Literature Headquarters or Distributing Offices. This was especially designed for Operation Combination "O."

3. The program is to be centered on the magazines.

4. Combination subscriptions are to be taken then and there.

5. Attractive tags are available.

6. Deadline for combination subscriptions to reach circulation offices is December 1, 1953.

7. Awards will be given to local Societies in four classes, to *the* district, to *the* conference, and to *the* jurisdiction with the largest number of combination subscriptions.

THE secretary of Literature and Publications is the generalissimo of this adventure. Truly it will be an adventure if this secretary and all other officers cooperate enthusiastically.

In preparation for the October meeting, the secretary of Literature and Publications telephones every subscriber to invite her to the October tag tea or luncheon. She also asks her to bring a prospective subscriber, who takes neither WORLD OUTLOOK nor THE METHODIST WOMAN. The secretary of Literature and Publications orders tags (free) from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or World Outlook Circulation Department, 150 Fifth Avenue, New York 11, New York. With each order of tags, blanks for subscriptions will be sent.

Plan the nicest luncheon or tea possible. The subscribers are tagged by the secretary of Literature and Publications with a tag representing THE METHODIST WOMAN or WORLD OUTLOOK.

The new prospects, when secured as subscribers, must give their order for a *combination* subscription to THE METHODIST WOMAN and WORLD OUTLOOK ($2.30 per year) to the secretary of Literature and Publications. She in turn tags the subscriber with an attractive combination tag.

Should the secretary of Literature and Publications be an enthusiastic speaker she may present the magazines, their interesting content, and their valuable information. If she prefers, she may invite the district secretary of Literature and Publications to speak, or any other district officer who is thoroughly interested in these wonderful magazines. Above all the officer chosen must be a good and enthusiastic speaker.

At the close of this October meeting the secretary of Literature and Publications immediately sends the correct name and address of each of her combination subscriptions, with remittance of $2.30 each, to either THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio, or to WORLD OUTLOOK, 150 Fifth Avenue, New York 11, New York. *Be sure to include your church account number with each order.*

Having sent the subscriptions, which must reach either office by December 1 to be counted on the award, the secretary of Literature and Publications reports immediately to her district secretary of Literature and Publications the number of members in her society and the total number of new combination subscriptions received in October. To the Society under twenty-five members, the Society under fifty members, the Society under 100 members, and the Society over 100 members, an award of a combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK will be given the one in each class with the most new combination subscriptions.

District secretaries will compile the total number of new combination subscriptions reported by each local Society and report to the conference secretary of Literature and Publications, taking into account the above outline as related to the awards to the local Society.

The conference secretary of Literature and Publications will in turn report the total number of new combination subscriptions received from her districts and the four leading Societies in her conference to the jurisdiction secretary of Literature and Publications.

The jurisdiction secretary of Literature and Publications must report to the Circulation Manager and Secretary of Literature, 7820 Reading Road, Cincinnati 37, Ohio, by February 1 the total number of new combination subscriptions and the leading conference and district in her jurisdiction.

A beautiful silk banner will be given to the jurisdiction, to the conference, and to the district with the largest number of subscriptions. These banners will be on standards and are to be retained by jurisdiction, conference, and district until another group claims the award at some future Operation Combination Day.

"O" for October.

Operation Combination the spiritual preparedness necessary to well-read women.

A plan which benefits not only your Woman's Society but also your district, your conference, and your jurisdiction, but, most important of all, it develops Society members of real knowledge and vision.

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1953

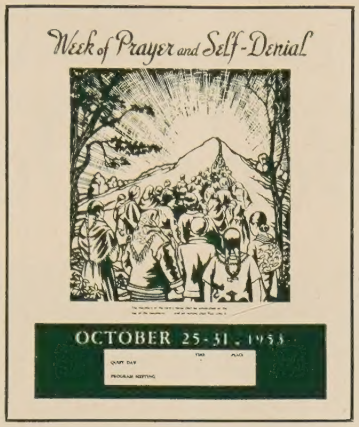
Poster. Attractive in purple and white. 10 cents.

Gift Envelope. Free.

Leader's Handbook. Contains full suggestions for observance of the Week of Prayer and Self-Denial. Also information on objects of prayer and recipients of the offerings. 10 cents each, 3 for 25 cents.

Worship Service for Program Meeting, "Glory Unto the Lord Our God!" 3 cents each, 25 for 50 cents.

Prayer Card. 2 cents each, 75 for $1.00.



Meditations and Plans for the Quiet Day, "The Authority and Commands of Jesus." 15 cents each, 12 for $1.00.

Order of Worship for the Quiet Day, "The Authority and Commands of Jesus." 5 cents each, 25 for 75 cents.

NOTE: Conference secretaries of Literature and Publications will send each society and Wesleyan Service Guild in the local church a free packet containing one of each of the above. Free packets will be sent to conference secretaries of Literature and Publications about August 1. *Free packets cannot be obtained from Literature Headquarters.* Orders for Week of Prayer material must be in our office by October 15, 1953.

PROGRAM MATERIALS

FOR ADULTS

September 1953 through August 1954

A Sower Went Forth

For Woman's Societies and Wesleyan Service Guilds

The packet contains **Program Book** and **Worship Booklet.** 75 cents.

Program Book. 60 cents, 3 for $1.50.

Worship Booklet. 20 cents, 10 for $1.50.

Spanish Edition in one volume. Available August 20. 60 cents.

FOR YOUTH

September 1953 through August 1954

Focus on Missions. Worship services and programs for a World Fellowship Group of Girls in the Methodist Youth Fellowship. To study the work of the Woman's Division of Christian Service. 75 cents.

NEW MATERIALS

Study and Action, 1953-1954. Free for postage.

Fellowship of Intercession Cards. Free for postage.

Handbook for Secretaries of Student Work. 25 cents.

Handbook for Secretaries of Missionary Education and Service. 25 cents.

Don't Be Fooled. An excellent leaflet of graphic pictorial facts with succinct statements to combat anti-U.N. propaganda. 5 cents, 50 for $2.00.

APPROVED STUDIES 1953-54

For Adults

Theme: The Life and Task of the Church Around the World

That the World May Know. By Charles Ranson. $1.25.

Where There Is Life. Edited by Leslie C. Sayre. $1.00.

Adult Guide on "The Life and Task of the Church Around the World." By Theodore Romig. 50 cents.

Theme: Spanish-Speaking Americans in the U. S. A.

Within These Borders. By John Scotford. $1.25.

Adult Guide on "Spanish-Speaking Americans in the U. S. A." By Edwin Tewksbury. 50 cents.

WHO? Spanish-Speaking Americans in the U. S. A. Edited by Mae Hurley Ashworth. 50 cents.

Theme: Jeremiah

The Prophet Jeremiah. By Harold Case. 75 cents.

Leader's Guide to "The Prophet Jeremiah." By Leila Bagley Rumble. 25 cents.

The Realist. By Charlie May Cunningham. A play for use with the study of Jeremiah. 15 cents, 2 for 25 cents.

Crossword Puzzlemat. Reprint from July-August issue of THE METHODIST WOMAN. 3 cents, 25 for 50 cents, 50 for 75 cents.

Theme: Alcohol and Christian Responsibility

Alcohol and Christian Responsibility. By Clifford Earle. 65 cents.

A Guide to the Study of "Alcohol and Christian Responsibility." By Albion Roy King. 25 cents.

The Church-Wide Study

Heritage and Destiny. By Bishop Gerald H. Kennedy. 50 cents.

Reprints of July-August cover available for use as place mats in October with *Operation Combination "O" plan.*

3 cents each, 25 for 50 cents, 50 for 75 cents.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR NEW CATALOGUE

Orders for the above may be sent to your nearest address—

Literature Headquarters: **7820 Reading Road, Cincinnati 37, Ohio**

Distributing Offices: **150 Fifth Avenue, New York 11, N. Y.— 83 McAllister Street, San Francisco 2, California**

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The Methodist Woman

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with a World Outlook

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